No. 5]

Archæological Survey of Western India.

TRANSLATIONS OF INSCRIPTIONS

FROM

BELGAUM AND KALADGI DISTRICTS

IN

THE REPORT OF THE FIRST SEASON'S OPERATIONS

OF THE

ARCHÆOLOGICAL SURVEY OF WESTERN INDIA,

BY J. F. FLEET, ESQ., BO. C. S.;

AND OF

INSCRIPTIONS FROM KATHIAWAD AND KACHH,

BY HARI VAMAN LIMAYA, B.A.

Bombay:
PRINTED BY ORDER OF GOVERNMENT AT THE GOVERNMENT CENTRAL PRESS.

1876.

93

IV

MEMORANDUM.

The following pages contain two separate series of inscriptions: the first, drawn principally from the materials collected for my *Archæological Report on the Belgaum and Kaladgi Districts*, and published by the India Office, with transliterations and translations by J. F. Fleet, Esq., C.S. These leave little or nothing to be desired in the way of revision. The second portion consists of translations mostly from eye-copies, and a few from facsimiles, the transliterations of which were edited by the translator in the return No. 2. A careful examination of the texts by competent Sanskrit scholars will probably suggest corrections both in them and in the versions. Indeed, while passing through the press Dr. G. Bühler has very kindly supplied important corrections both of the texts and versions. I shall be greatly obliged by any such emendations as scholars may communicate to me before the final publication of my Report now in the Press.

J. BURGESS,
Archæological Surveyor and Reporter
to Government.

Aurangabad, 1st *March* 1876.

Old Canarese Inscription on a Stone-tablet at the Temple of Panchalingadeva, at Manoli, in the Parasgad Taluka of the Belgaum District.

TRANSCRIPTION.

[1] ಅ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ [।] ತ್ರೈಳೋಕ್ಯನಗ-
ರಾರಂಭಮೂಳಸ್ಥಂ(ಸ್ತಂ)ಭಾಯ ಶಂಭವೇ ॥ ಅ
[2] ಅ ವಾರಿಧಿವೇಷ್ಟಿತಮೆನಿಪೀ ಧಾರಿಣಿಗೆಸೆವೆಬ್ಬ(ಪ್ಪ) ಮೇರುವಿಂ ದಕ್ಷಿಣದೊಳ್
ಸಾರಂ . ಜಂಬೂದ್ವೀಪದೊಳೊರಂ
[3] ಕೆಸೆದೊಪ್ಪಿ ತೋರ್ಪ್ಪ ಭರತಕ್ಷೇತ್ರಂ ॥ ಭರತಾವನಿಗೊಪ್ಪಿಪ್ಪುದು ಸುಧ್ವಬೆರ-
ಧರ್ಮ್ಮ(ಮ್ಮ)ಲ್ಲದಂತೆ ಕುಂತಳಕಟಿವಿಸ್ತ-
[4] ರಮೆನೆ ಕೊರಗಲ್ ನಾಡಿನ ಸಿರಿಕರುವೆನೆಸಿದುದು ಮುನಿಪುರಂ ಕಡುರಂ(ರ)
ಮ್ಯಂ ॥
[5] ಅ ಯಾ(ಘಾ) ವಿಶ್ವಕೋಣಿಗೊಪ್ಪಿಪ್ಪಮರಪುರಮೆನಲ್ ಪಂಚಲಿಂಗೋದ್ಭ-
ವಾಸಂ ಶ್ರೀವಾಸಂ ರಾಮಗಂ-

[6] ಗಾಜಳವಿಹಪರಸಂಸ್ಯೆಬ್ಬ (ವ್ವ) ಮೆಂದೊಪ್ಪುತಿಪ್ಪಶ್ರೀರ್ವೆದಬ್ಬಾ (ವ್ವಾ)ಶ (ಸ)ಹಸ್ರ-
ಜ್ಜರ್ಮದಗುನಿ *

[7] ವಶಿಷ್ಠರ್ಗ್ಗ (ರ್ಗ್ಗ)ರದ್ವಾಜರತ್ರಿಶ್ರೀವಿಶ್ವಾಮಿತ್ರರಿಂದಂ ಮುನಿಪುರಮೆಸೆಗುಂ ಕೋ-
ಟಿತೀರ್ತ್ಥಂಗ-

[8] ಳಿಂದಂ ॥ ಮಾ(ಆ) ಪುರೋಪವನಮೆಂತೆಂದೊಡೆ ॥ ತೆಂಗುಕೌಂ†ಗು
ಜಂಬೂರಸ ಮಾಧುಫಲಂ ಪನಸಾಂಬ್ರ

[9] ನಿಂಬೆ ನಾರಂಗ ಲವಂಗ ವೀಳೆ ಸುರಹೊಂನೆ ಪೂಪಾಟಳಿ ಪಾರಿಜಾತ
ಪುಂನಾಗವಶೋಕೆ(ಕ) ಕತ್ತಲಿಸುತಿಪ್ಪೆಲೆವಳ್ಳಿಗಳಿಂ ಮ-

[10] ದಾಳಿಯಿಂ ಶ್ರೀಗಿದು ಜನ್ಮಭೂಮಿಯೆನಿಕುಂ ಮುನಿವಳ್ಳಿ ಸದಾವಕಾಲ(ಶ?)
ಮುಂ ॥ ಸನಕಸನಂದನ್ನಾದಿಜಮದಗ್ನಿ ವಿಭಾಂಡುಕರಿಪ್ಪ

[11] ತಾಣಮೀ ಮುನಿಪುರಮಿಂತಿದಂ ಮುದದೆ ರಕ್ಷಿಸುತಿಪ್ಪನು ಪಂಚಲಿಂಗನೊಲ್-
.ದನುದಿನ ತತ್ಪುರೋಪ-

[12] ವನಸಾ(ಶಾ) ಸ್ಥ(ಶ್ಥ) ತಲಕ್ಷ್ಮಿಯೊಳ್ಪಂನತಿಕೆಯುಂ ಧನಕನಕಂಗಳಿಂದಮೆಸೆಗುಂ
ಧರೆ ಮೇರು ಶಶಾಂಕರುಳ್ಳಿನಂ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಪ್ರಿ(ಪೃ)ಥ್ವೀವಲ್ಲಭಂ

[13] ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಶ್ರೀಮತ್ಜೈತುಗಿದೇವ-
ಕುಳಕಮಳಮಾರ್ತ್ತಂಡ ಯಾದವನಾರಾಯ-

[14] ಣ ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀಮತ್ಸಿಂಘಣದೇವರಸರ್ ದೇವಗಿರಿಯ ನೆಲೆವೀಡಿ-
ನೊಳ್ ಸುಕ(ಖ)ಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯು-

[15] ತ್ತಮಿರೆಯಿರೆ ॥ ಯಾದವರಾಯಸಿಂಘಣಮಹೀಪತಿ ತಂನ ಭುಜಾಸಿಧಾರೆ-
ಯೊಳ್ ಸಾದಿಸಿ ವೈರಿಭೂಭುಜರ ದೇಶಮನಿಕ್ಕೆಗೊಂ

[16] ಡು ಲೀಲೆಯಿಂ ಮೇದಿನಿಯೇಕಛತ್ರ ತನಗಾಗೆ ಮಹೋಂನತಿವೆತ್ತ ರಾಜ್ಯದಿಂ
ದಾ ದಿಗುದಂತಿದಂತಸಕಳೋರ್ಬ್ಬಿ(ರ್ವಿ)ಯನುಂಡಿಗೆ ಸಾಧ್ಯ ಮಾಡಿದಂ ॥

[17] ಲ ಮಾಳವಚೇರಚೋಳಮಗಧಾಧಿಪಗೂರ್ಜ್ಜರಪಾಂಡ್ಯಲಾಳನೇಪಾಳ ತುರು: (ರು)ಕ-
(ಷ್ಕ)ಬಬ್ಬ(ರ್ಬ)ರಿಗಕೇರಳಪಲ್ಲವಮಂಗವೆಂಪಾಂಚಾಳಕಳಿಂಗಸಿಂಧುವಿಷ-

[18] ಯಾಧಿಪಾಳ್ಗೆಸಗೆಯ್ದು ಧಾತ್ರಿ (ತ್ರಿ)ಯಿಂ(ಯಂ) ಲೀಲೆಯಿನಾಳ್ದ ಸಿಂಘಣನ-
ರೇಂದ್ರ ಸುರೇಂದ್ರನ ಪೋಲ್ ವಿರಾಜಿಕುಂ ॥ ಜಗ ತನಗುಂಡಿಗೆ ಸಾಧ್ಯಂ ಜಗಮಂ
ಮಾ(ಮ)ಯ್ಪರ್-

[19] ದಯಿಂದೆ ಪಾಳಿಪುದೆಂದೀ ಜಗದಧಿಕಾರಮನಿತ್ತಂ ಜಗದಳಪುರುಶೋ(ಷೋ)-
ತ್ತಮಂಗೆ ಸಿಂಘಣರಾಯಂ ॥ ಧರ್ಮ್ಮ ಪ್ರಸಂಗದಿಂದಂ ಪೆರ್ಮ್ಮೆಗೆ ಮೆರು ಸಿಂ-.

---

* In the Old Canarese alphabet there are two signs for the Virâma,—1, the vowel '*u*'; and 2, a modification of the vowel '*e*'. The former *u* used in the present word after the letter '*g*', but, for the sake of the metre, it must here be pronounced as a vowel, and not be treated as the Virâma; *i.e.* we must read 'Jamadaguni', not 'Jamadagni'.

† For the sake of the metre this word must be read as if written ತಪುಂಗು.

[20] ಘನೋರ್ಬ್ಬಿ(ರ್ವ್ವಿ)ಯಂ ಶಿವಪುರಮಂ ನಿರ್ಮ್ಮಿಸಿದನೆ ಪುರುಶೋ-(ಷೋ)ತ್ತಮಧರ್ಮ್ಮದ್ಯೋಗಮನೆ ಜೋಗದೇವಂಗಿತ್ತಂ || ಸ್ಥಿರತರ ಮುನಿಪುಂಗವಗಂ ವರ-ಕೀರ್ತ್ತಿಶ್ರೀಗೆ ಮೇರು ಶಾರಾ-

[21] ಬ(ಬ?)ಳದಿಂ ಪುರುಶ(ಷ)ನಿಧಿ ಪುರುಶ(ಷ)ರತ್ನಂ ಪುರುಶೋ (ಷೋ)-ತ್ತಮನಬ್ಬ್ರ್ಯವಕ್ಕೆ ಮೇಲಪ ಗೋತ್ರಂ || ಮತ್ತಮಾ ಜೋಗದೇವನ ವಂಶಾವತಾರಮ-ದೆಂತೆಂದೊಡೆ ||

[22] ಅ ಗಿ[illegible]ತಂ ಪಂಚಲಿಂಗಂ ಪರಮನಿಜಕುಲಸ್ವಾಮಿ ವಾಸಿಷ್ಠ ಮೈತ್ರಾವರ-ಣ)ಗಂ ಕವ್ಯಂ(ಕೌಂ, for ಕೌಂ)ಡಿ(ಡಿ)ನ್ಯಗೋತ್ರಂ ಜನ ಕಗುಣಗಳಾ—(ಗಾ)ಳ್ತ್ರಿ(ಕ್ರ)ಶಂ-ರಾಮದೇವಂ

[23] · ಸ್ಥಿರಸ್ಥಂ . ಮಾನಿ ಲೋಕಾಂಬಿಕೆ ಜನನಿ. ಅ(ಸ)ವ್ವಾರಿಯೆ(ಯ್ಯೆ for ಯಿ) ಗೌಣ್ಣ(ಬ್ಬ)ಯಿ ಅಕ್ಕ ಪರಮಂತ್ರ ಸೋಮನಾಥ ಶ್ರೀಧರನೆಣ್ಬರ್ ಧ(ಫ)ನ್ನನೊ ಜೋಗ-

[24] ದೇವಂ || ಮತ್ತಮಾ ಜೋಗದೇವಂ ಪಲವುದೇಶಾಧಿಕಾರಮಂ ಮಾಡು-ತ್ತುಮಿರ್ದ್ದು ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ(ಶ)ಕವರ್ಷ ೧೧೪೫—ನೆಯ ಚಿತ್ರ(ತ್ರ)-

[25] ಭಾನುಸಂವತ್ಸರದ · ಕಾರ್ತ್ತಿಕ ಸುಧ್ಧ(ಶುದ್ಧ) ಪುಣ್ಣಮಿ (ಪುಣ್ಣ-ಮೆ) ಸೋಮವಾರ ಸೋಮಗ್ರಹಣಾಬ್ಬ(ಪ್ವ)ಶಿವರಾತ್ರಿವಲ್ಲಿ ಸ್ವ ಯಂಭು ಶ್ರೀಪಂಚಲಿಂಗ-ದೇವರಿಗೆ ಮಾಡ-

[26] ಕೂಡಪ್ರಾಸಾದಕ್ಕಂ ಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋರ್ಜ್ಜ (ರ್ಜ್ಜ) ದ್ವಾರನಿಸ್ಸ್ನೈ-ವೇದ್ಯ|ಮಂಗಳಭೋಗರಂಗಭೋಗಛತ್ರಕ್ಕಂ ಶ್ರೀಮತ್‌ಸಿಂಘಣದೇವರ

[27] ಸರ್ಬ್ಬ(ರ್ವ್ವ)ಧಿಕಾರಿ ಪುರುಶೋ(ಷೋ)ತ್ತಮದಂಣಾ (ದಂಡನಾ) ಯ-ಕರ ನಿಯಾಮದಿಂ ಜೋಗದೇವ(ವಂ) ಸರ್ಬ್ಬ(ರ್ವ್ವ) ನಮಸ್ಯವಾಗಿ ಕಳ್ಳವೊಳೆಯ (ಯಂ-ಸಹಿತಂ(ರ)-

[28] ಗ್ರಾಮಾಪೂರ್ಬ್ಬ (ರ್ವ್ವ) ಕಂ ಮಾಡಿ . ಕೊಟ್ಟಂ || ವರಲಕ್ಷ್ಮೀ-ಪತಿ ಜೋಗದೇವನೊಲ್ದು * ಶ್ರೀಪಂಚಲಿಂಗಗೆ ಸುಸ್ಥಿರದಿಂ ಸರ್ಬ್ಬ(ರ್ವ್ವ)ನಮಶ್ಯ(ಸ್ಯ) ಕಳ್ಳ-ವೊಳೆಯಂ-

[29] ಸುಪ್ರೀತಿಯಿಂದಿತ್ತನಾದರದಿಂ. ಚೈತ್ರಪವಿತ್ರಕಂ ಸ್ಫುಟಿತಜೀರ್ಣ್ನೋರ್ಜ (ರ್ಜ್ಜ)-ದ್ಧಾ (ದ್ಧಾ) ರಶ (ಸ)ತ್ರಕ್ಕೆವಂ ಧರೆಗೆ ಸೆರ ಪ್ರತಿಪಾಲಿಪಟ್ಟಿರಳಧಿಕಂ-

[30 ದ್ವಾತ್ರಿಂಶಲ್ಲಕ್ಷಣಗಂ , ಪುರುಶೋ(ಷೋ)ತ್ತಮನಾ (ನ) ನುಜ(ಜಂ) ಶ (ಸ)ತ-ಪುರುಶಂ(ರುಷಂ) ಶ್ರೀಜೋಗದೇವದಂಡಾಧಿಪಂ ಸ್ಥಿರತರಮನೆ ಶಿವಪುರಮಂ ಧರೆ ಮೆ-

[31] ರು ... ಂಕರುಳ್ಳಿನಂ ದ್ವಿಜರ್ಗ್ಗ(ರ್ಗ್ಗ)ತ್ತಂ ಪ್ರಿ(ಪೃ)ಥ್ವಿ ಹದಿನಾರ(ರು) ಶಿವಪುರದುತ್ತಮವಿಪ್ರರಿಗೆ ಜೋಗದಂಡಪಮಂ ತ್ರಿತ್ಸ್ಯ (ತ್ರೈ)ಕ ಕವೃತ್ತಿಯಿಂನೂರಿತ್ತಂ

* To be pronounced, for the sake of the metre, as if written '—ನೊಲಿದೀ'.

[32] ಹಳೆವ್ರು(ರು)ಗಳುಬಿನಿಂ ನಾಲ್ಕೂರೊಳ್ || ಪುತ್ರಮಾದಾವಾಪ್ರುರೊಳೆಂ-
ದೊಡೆ || ಮುನಿಪ್ಪುರದೊಳ್ ಸಿಂದವಿಗೆಯೊಳನ್ವಯದಿಂ-
[33] ದಾಗನೂರು ನಾಗರಪುರದೊಳ್ ಮನುಚರಿತಜೋಗದೇವಂ ವಿನ-
ಯದೆ ಹದಿನಾರು ಪ್ರಿ(ಪ್ರಾ)ಕ್ರಿಯಂ ದ್ವಿಜಗ್ಗ(ರ್ಗ)ತ್ತಂ || ಜಗದೊಳ್ ಖ್ಯಾತಿಯ-
[34] ಮಿದೆನಿಸಲ್ ಜಗ*ದಳಪುರುಶೋ(ಷೋ)ತ್ತಮಾನುಜಂ ಸಿ(ಶಿ)ವಪುರಮಂ
ನೊಗಯಿಸುವ ಭೋಗಭೂಮಿಗೆ ಮಿಗಿಲೆನಿಸಿದ ಜೋಗದೇವದಂಡಾಧಿಶಂ || ಮತ್ತ-
[35] ಮಾ ಪ್ರಸ್ಥಾ (ಸ್ತಾ)ವದೊಳ್ || ತ್ಯಾಗದ ಪೆಂಪಿನ ನೆಲೆ ರ-
ತ್ನಾಗಾ(ಗ)ರಮ್ಮುನಿಪುರದ ತೋಂಟಿಗಪ್ಪ್ರಸವ(ರ್ವ)ಡೆಪ್ನಭೋರ್ಗ(ಭೋರ್ಗ)ಗದ ನಂಬಿಯ
ಫಲದುದ್ಯೋಗದ ಕಲಿತನದ ಬಲುಪಿನಾ-
[36] ಪ್ಪಿರಂ ಕೂಪ್ಪಿರಂ || ಧರೆಗೆಸೆವ ಪಂಚಲಿಂಗನ ಚರಣಾಬ್ಜವರಪ್ರ-
ಸಾದತೋ(ತೋರ್ಗ) ಟಿಗರಿತ್ರವರ್ಷರಂ ಪ್ರತಿ ಕಂಡೆಗೆಯುಂ ಸ್ಥಿರತರ ತಾವಿಂಗೆ ಗಂಡ-
[37] ಭೋಗಕ್ಕೆಂದುಂ || ಬಿರುದರ್ ಪ್ಪಿರ (ಪ್ಪಿ)ರಾಗ್ರಗಂ(ಗ)ಣ್ಯಭೃತ್ಯರಳಿದ
ಬಲುಪಿನಾಪ್ಪಿರಂದ ಕೂಪ್ಪಿರಂದ ಪೆಂಪಿಂ ವರಕೀರ್ತ್ತಿಶ್ರೀಸಮಸ್ತಪ್ರಸ್ಪರ್ಕಳಸಮು-
[38] ಯನಿಸ್ಥಾ(ಸ್ತಾ)ರಕಸ್ಪ್ರರ್ಬ್ಬ(ಪ್ವ)ರಾರಿಂದುರುತೇಜಪ್ಪ್ರರಂ (ಪ್ಪರ)ಣ್ಯಪುಂ ಜಪ್ಪರವಿಧ-
ಗುಣಗಣಾಧಾರಗಂಭೀರಧೈರ್ಯ್ಯರ್ ಸ್ಥಿರಸತ್ಯ(ತ್ಯ)ದ್ಧಾನಚಿನ್ತಾಮಣಿಗ-
[39] ಳುಗುರುಮೂನೂರ್ವ್ವರ್ ಲೋಕಪೂಜ್ಯರ್ ||. ಶರಣೆಂದಂಗಜರಾಮ-
ರಕ್ಷವೆರದಂಗಿಷ್ಟಾರ್ತ್ಥಸಂಸಿದ್ಧಿ(ದ್ಧಿ) ತಾಂ ದೊರ ಕೊಂ-
[40] ಡಿಕ್ಕುವೆನಲ್ಕೆ ಕಾವ ಬಲ್ಪಿಂ†ದೌದಾರ್ಯ್ಯದಿಂ ಸತ್ಪದೆತ್ತರದಿಂ ಸಾಹಸದ್ಯೋ-
ಗ್ಗಯಿಂ ಸಕಳಧರ್ಮ್ಮೋದ್ಯೋಗದ್ಯೆನೂರಸಾಲ್ವರ ಪೆಂಪಂ
[41] ಪೊಗಳಲ್ಕಜಂ ನೆರೆಯನಿನ್ನೆ ವರ್ಣ್ಣಿಪಂ ಬಂ(ಬ)ಣ್ಣಿಪಂ || ಮತ್ತ-
ಮಾಪ್ರುಗುರುಮೂನೂರ್ವ್ವರುಮೈನೂರಸಾಲ್ವರುಂ ಚಟ್ಟುರಾಸಿಗೆ-
[42] ರಿಪಲ್ಲಿ ಹನೆಯ ಹಣಾವೊದಂ ಕೊಟ್ಟರ್ [||] ಮತ್ತಂ ಶ್ರೀಪಂಚಲಿಂ-
ಗದೇವರಿಗೆ ಸಮಸ್ತ್ರ[ಸ್ತ]ದ ಯೆರೆಯ ಕೆಯಿ ಕಂಮ ಮೂನೂರ ದಕ್ಕೆ ಸೀಮೆಯಾ-
[43] ವುದೆಂದಡೆ ಮೂಡಲ್ ತಗ್ಗಿಗೆ ಹೋದ ಹೆಬ್ಬಟ್ಟೆ ತೆಂಕಲ್ ಹಳ್ಳ ಪಡು-
ವಲಕ್ಕಸಾಲಿಗೆಯ ಬಡಗಲ್ ಹೆಬ್ಬಳ್ಳ ಹರಳಕೆಯ [||] ಮತ್ತರೊಂ-
[44] ದಕ್ಕಂ ಸೀಮೆ ಮೂಡಲ್ ಕಾಳಿಕಾದೇವಿ ತೆಂಕಲ್ ಹಣೆತಗೆರೆ ಪಡು-
ವಲ್ ಕರುವೆಟ್ಟ ಬಡಗಲ್ ಹೂವಿನಕಲ್ಲ ಹೆಬ(ಬ್ಬ)ಟ್ಟೆ [||] ದೇವ-
[45] ರಿಂ ತೆಂಕಲ್ ಯಂಗರತ್ತಿಹಳ್ಳದಿಂ ಪಡುವಲ್ ಶ್ರೀರಾಮಗಂಗೆಯಿಂ ಬ-
ಡಗಲ್ ನಟ್ಟ ಕಲ್ಲಿಂ ಮೂಡಲ್ ಯೆಲೆದೊಂಟ ಕಯ್ಯಿಯುಯಿನೂರ-

---

* This letter, —ಗ,— having been at first omitted in the original, was inserted above the line, over its proper place.

† To be pronounced, for the sake of the metre, as if written 'ಬಲಿಪಿಂ—'.

[46] ಕ್ಕಂ ಸಿಧ್ಧಾ(ದ್ಧಾ)ಯ ಹರಿಕೆಕಳಿಯ ಸುಂಕ ಆತ್ತಾಯ ಕಟ್ಟೆಲ್ ಬಿಟ್ಟೆ
ಸುಂಕ ಸರ್ಬ್ಬ(ರ್ವ್ವ)ಬಾಧೆ(ಧ)ಪರಿಹಾರ ಯಾ ದೇವರ್ಗ್ಗೆ(ಗ್ಗೆ) ಯಲೆಯಹೇರಿಂಗೆ ಮಿಸ-
[47] ವೊಂದು ಸ್ಥಳದ ಸಿಂಗವಟ್ಟಿಗೆ ಸೋಮವಾರದಲ್ ನಿವಾಳಿಗೆ ಗಾಣ-
ಕ್ಕೆ ಯೆಂ(ಯೆ)ಣ್ಣೆ ಸೊಳಸಗೆಯೆರಡು ದೇವರಿಗೆ ನಡೆವ ಗಾಣವೊಂ-
[48] ದು ಯ(ಅ)ರುವತ್ತೊಕ್ಕಲ್ ಕೊಟ್ಟ ತಾರಿನ ಕಂಡಗ ಯೆಲೆಯ ಕೊ-
ಯಿಲಾಳಿ ಕೊಯ್ದು ಕುಡುವರ್ ಯೆಲೆಯ ಬೋಜಗಳಿದು [ಕು]-
[49] ಡುವರ್* ಯ(ಅ)ರಸಧಿಕಾರಿಗಳ್ ಸುಂಕವಂ ಮಂನಿಸುವರ್ ವೂ(ಊ)ರೊಳಗಿ-
ದ್ದ ತಂಬುಲಿಗರ್ ಹುಟ್ಟಿದ ಧಾರಣೆಯಿಂ ರೊಕ್ಕ ಮಾಡಿ ಕುಡು-
[50] ವರ್ ಹೂದೋಂಟದ ಮೂಡಣ ತೆರೆಕಣ ಸೀಮೆ ಶ್ರೀರಾಮಗಂಗೆ ಪ-
ಡುವಣ ಸೀಮೆ ಬಸದಿಯ ತೋಂಟ ಬಡಗಣ ಸೀಮೆ-
[51] ಯೆಲೆದೋಂಟ [||] ಮತ್ತಂ ತೊರೆದೋಂಟದ ಯೆಲೆಯ ಬಳ್ಳಿಯಯ್ಯೊ-
ರಕ್ಕಂ ಸೀಮೆ ಮೂಡಲ್ ಶ್ರೀರಾಮಗಂಗೆ ತೆಂಕಣ ಪಡುವ [ಣ]
[52) ಬಡಗಣ ಶೀಮೆ ನಟ್ಟ ಕಲ್ಲು [||] ಸುರುಗನಹಾಳಲ್ ಹೂದೋಂಟ
ಮೂರು ಶ್ರೀಮಾಧವನಾರಾಯಣದೇವರ ಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿ
[53] ಆ ದೇವರ ಅಂಗಭೋಗರಂಗಭೋಗಕ್ಕೆ ಸರ್ವ್ವನಮಸ್ಯವಾಗಿ ಸತ್ತಿಯಕೆರೆಯಂ-
ಸಹಿರಂ(ರ)ಣ್ಯಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟ ಮುನಿವ[ಳ್ಳಿ]
[54] ಯಿಂ ಮೂಡಲ್ ಹಳ್ಳದಿಂ ತೆಂಕಲ್ ಶ್ರೀರಾಮಗಂಗೆಯಿಂ ಪಡುವಲ್-
ನಟ್ಟ ಕಲ್ಲಿಂ ಬಡಗಲ್ ಯೆಲೆಯುದೋಂಟ. ಕಳಿಯಯಿನೂರು [||]
[55] ಮತ್ತಮಾ ಪ್ರಸ್ತಾ(ಸ್ತಾ)ವದೊಳ್ ಬ್ರಹ್ಮಪುರಿಯ ಬ್ರಾಹ್ಮಣರಿಗೆ ಧಾರಾ-
ಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟ ವ್ರಿ(ವೃ)ತ್ತಿ ಕಡಕಳ್ಳದಲೆರಡು ಬಳ್ಳಿಗೆರೆಯಲೆರಡು ಹುಲ-
ಕುಂದದಲೆರ[ಡು.]....... -*
[56] ಟ್ಟಸೆಯಲೆರಡು ಕುರುಳನೂರಲೆರಡು ಬಂನಿವೂರಲೆರಡು . ಧಾಡೆಯ-
ಬಾವಿಯಲೆರಡು ಗೊರವನೂರಲೆರಡು ಜಂಗವಾಡನರುವನೂರಲೆರಡು . ಹಳೆವೂ[ರ]ಲ್ನಾ-
[57] ಲ್ಕು [||]. ಅ ಮತ್ತಂ ಆ ಜೋಗದೇವನಾಯಕರ್ ಧರ್ಮ್ಮವಂ ರ-
ಚಿಯಿಸುವಲ್ಲಿ ಶಿವಪುರತಂ . ಸಂಧಿ(?ಧಿ)ಶಾಸನಕಂ ಅರುವತೊ(ತ್ತೊ)ಕ್ಕಲು ಗುರಮೂನೂರ್ವ್ವರ-
ಯಿನೂ-
[58] ರನಾಲ್ವರಿಗೆ ಸಹಿರಂ(ರ)ಣ್ಯಮಂ ಕೊಟ್ಟ ಧಾರಾಪೂರ್ವ್ವಕವಾಗಿ ಹಡ(ಡೆ)ದು
ಕೊಟ್ಟ ಭೂಮಿಯ ಸೀಮಾಪಧ್ಧ(ದ್ಧ)ತಿಯೆಂತೆಂದಡೆ ಈಶಾನ್ಯದಲ್ಲಿ ತೋರಣ[ವ]-
[59] ಣಸಿ || ಕಂ || ತೋರಣವಣಸಿಯ ತೆಂಕಲ್ಮಾರ ಜಿನೇಂದ್ರಭೂಮಿ
ಸಹಿತಂ ಮತ್ತಂ ಕಾರಣಕೆಮಸಣಕಟ್ಟೆಯ ಗೋಪುರದಿಂ ತೆಂಕ ಬಾ........†

---

* One or two letters are lost here, the stone being broken away at the side.

† Similarly, one or two letters are lost here.

60] ರಕ್ಕುವದ್ಯೊಂಟು ॥ ಆ ತೋಟದ ಮ್ಯೆರೆಯಿಂ ಪಡುವ ಮುಂದಾಗಿ
..ಭಾರತಾಸೆಟ್ಟಿಯ ತೋಟದ ವಾಯು(ಯ)ಬ್ಬ(ವ್ವ)ದಿಂ ತೆಂಕ ಮುಂ—ದಾಗಿ ದೇವರ
ಮುಂದಿರ್ದ್ದ[ರ್]
[61.] ಕಾಲುಂಬಿಬಾವಿಬ್ರಹ್ಮಯನಾಲಿಹುಟ್ಟಯನ ಬನವಯನ ತೋಟದಿಂ ಪ-
ಡುವ ಮುಖ ಕಳ್ಳವ(ಪ್ರ)ಗೆ ಹೋಗುವ ಬಟ್ಟೆ ಮುಲಪ್ರಹಾರ್ಯರುಪ್ರತಿಷ್ಠ ದಿಂ ಬ-
[62] ..ಗತ್ ಕರುಗುಪ್ಪೆಯ ಮಾಪ್ಲದಿಂ ಕುಪ್ಪೆಯುಂ ಕೆಳಗೆ ಮೊದಲೂ—ರ ಬಟ್ಟೆ-
ಯುಂ ಕೊಡಗದಕೆಯು ಕಲ್ಕಕವೆಯೊಲಿಹೊಲಿ ಹಳ್ಳ ಸುಂ(ಸಂ)-
[63] ದ ಹೂಗಿಸಿದುಂ ಕೊಡಗಿಪ್ಪಗಿಸಿ ॥ ಇತಿ ಸೀಮಾತ್ರಮಂ ॥ ಇ-
ವಕ್ಕೆಗೆಯ ಕೊಲಕೊಳ ಸಕಳಸಿಂ(ಸಾ) ಪ್ಪವೆಲ್ಲಪ್ರಗ ಶ್ರೀಪಂ-
[64] ಚಲಿಂಗದೇವರಮ ದಸ(ಶ)ದೋಸ(ಷ)ವರ್ಜ್ಜಿತರ ಧರ್ಮ್ಮಪ್ರಿ(ಪ್ರ)ತ್ಥಿಯ
ಉಲ್ಲೇಖ ಧರ್ಮ್ಮವು ನಾಲ್ಕು ದಿಣವರದ ಮುದ್ರಿದಿಕಾ[ಗಳುಮರ]-
[65] ಸುಗತ ನಮ(ಮ)ಯ ತ್ರಿಪರ್ಕ ಅಯಿಸೂಪ್ಪರುಂ ಸಾಸಿಪ್ಪರುಂ
ಸಲಿಂ ಅಷ್ಟ್ರಗಂಗಳುಂ ಯ್ವವರೆಸಂ[ತೆ]ದು-
[66] ಪರಿಯಪ್ರಭಯವಾನಾದ್ಯೆಸಿ (ಲಿ)ಗಳು (ಳುಂ) ತೂಮಿಜಲತವಾತ್ರಿಕ್ಕರಿಸಾ-
ರಂ ಬರಂ ಪ್ರಸಾದ್ಕಸುವರ ॥ ಸ್ವದತ್ತಂ(ತ್ತಾಂ) ಪರದತ್ತಂ(ತ್ತಾಂ) ವಾ
[67] ಯೋ . ಹರೇತಿ ವಸುಂಧರಾ(ರಾಂ) [॥] ಷ (ಷ) ಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾ-
ಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ(ಮಿಃ) ॥

TRANSLATION.

Reverence to S'ambhu, [1] who is made beautif
moon that lightly rests upon his lofty head, and who is the foundation pillar for the erection of the city of the three worlds!

In Jambûdvipa, [2] the most excellent region to the south of Mêru, which is worthy of great worship in this earth encircled by the ocean, is Bharatakshêtra, which is equally resplendent and beautiful. In Kuntala, which like a beautiful braid of hair adorns the land of Bharata, is the broad district of Toragale; the very pleasant city of Munipura is esteemed the chief beauty of that district. So that you may say that it is like the city of the gods resplendent in the universe, Munipura is more glorious than a crore of other sacred places of pilgrimage from (its being the favourite residence of the sages) Vêda-vyâsa, Kutsa, Jama-

---

(1) S'iva, who bears a digit of the moon on his tiara

(2) Jambûdvipa is the central division of the world. The golden mountain Mêru is the centre of Jambûdvipa Bharatakshêtra, 'the land of Bharata', is India

dagni, Vas'ishtha, Bharadvâja, Attri, and Vis'vâmitra, who confessed that it was the birth-place of Pañchalinga [3] and the abode of the goddess of fortune, and that, being possessed of the waters of the Râmagangâ, [4] it was worthy to be worshipped both in this world and in the next. To describe the pleasure-garden of that city :—Munivalli has always been considered to be the birth-place of the goddess of fortune on account of its black bees and its cocoanuts, and arecanuts, and rose-apples, and the fruits of the Mâdhu ; on account of its jack-trees, and mango-trees, and lime-trees, and orange-trees, and clove-trees, and betel-plants, and Surahonne-trees, and Supâtali-trees, and Pârijâta-trees, and Punnâga-trees, and As'ôka-trees ; and on account of the betel-creepers that cause a dense gloom. This same Munipura was the abode of the sages Sanaka, Sanandana, Jamadagni, Vibhânduka, and others ; he who with joy protects it, daily delighting in the perpetual beauties of the pleasure-garden of that city, is Pañchalinga ; its high prosperity shall outshine riches and gold as long as the earth and Mêru and the moon shall last.

Hail ! While the valorous universal emperor, the glorious King Singhanadêva,— the favourite of the world, the supreme king of great kings, the supreme lord, the most venerable, the sun of the white lotuses of the family of the glorious Jaitugidêva, [5] the best among the Yâdavas,—was ruling at his capital of Dêvagiri with the recreation of pleasing conversations :—King Singhana, the sovereign of the Yâdavas,—having invaded and acquired with the edge of the sword, which was his arm, the territory of the hostile kings, and having charmingly become the sole ruler of the world,—by means of his mighty rule made the whole earth, (which rests) upon the tusks of the elephants (that stand) at the points of the compass, his prey. While the kings of Mâlava and Chêra and Chôla and Magadha, and the lords of the countries of Gûrjara, Pândya, Lâla, Nêpâla, Turushka, Barbariga, Kêrala, Pallava, Anga, Vengi, Pâñchâla, Kalinga, and Sindhu were reigning,—Singhana, the king of men, governing the earth in happi-

---

(3) S'iva, who is the ultimate object of the *linga* worship, is called Pañchalinga, 'he who has five *lingas*', probably from the chief places at which he is worshipped under that emblem being five in number, viz :—1, Conjevaram, where there is the '*prithivî-linga*', or *linga* made of earth ; 2, Jambukês'vara, where there is the '*ablinga*', or *linga* from which water is said to exude perpetually ; 3, Tirunamale, where there is the '*têjô-linga*', or *linga* which sparkles with light ; 4, Kâlahastî, where there is the '*vâyu-linga*, or *linga* the lamp of which is said to be kept in constant vibration by the wind ; and 5, Chidambara, where there is the '*âkâs'a-linga*', or aerial or sham *linga*, *i.e.*, where the *linga* is worshipped without any material form of it being kept in the temple.

(4) This would seem to be another name for the Malaprahâri. Many rivers are called Gangâ because the waters of the real Ganges are supposed to flow into them periodically.

(5) Jaitugi was the name of the father, as well as of the son, of Singhanadêva,

ness, was glorious like the king of the gods. The world had become his prey; and, saying "Let him rule the earth with justice", King Siṅghaṇa gave the government of the earth to Jagadaḷa Purushôttama. On a religious occasion King Siṅghâṇa, who was preëminent in respect of his renown, saying "Let him build the city of S'ivapura," gave the celebration of the rites of Purushôttama[6] to Jôgadêva. Best among a hundred millions is the family of Purushôttama, who is a very Mêru in respect of his firm dignity and the lustre of his excellent fame, and who, through the influence of his star, is a very asylum of mankind, a very jewel of a man. And the lineage of that same Jôgadêva is this:—Pañchaliṅga, the lord of the daughter[7] of the mountain, is the propitious lord of his family; his *gôtra*[8] is that of Kauṇḍinya with (the *pravara*[9] of) Vasishṭha and Maitrâvaruṇa; Râmadêva, firm in truth, is adorned with the qualities of a father (towards him); the honoured Lôkâmbike is his mother; Gaurbhâyi is his charming wife; Sômanâtha, the bridegroom of the goddess of fortune, is the son of him, the husband of the goddess of fortune;—how fortunate, then, is Jôgadêva!

And, that same Jôgadêva having exercised authority over many countries and having ruled happily;—Hail!—On the holy occasion of an eclipse of the moon on Monday, the day of the full-moon of the bright fortnight of the month Kârttika of the Chitrabhânu *samvatsara*,[10] which was the year of the glorious S'aka era 1145, at the command of the Daṇḍanâyaka[11] Purushôttama, who was the manager of all the affairs of the glorious Siṅghaṇadêva, Jôgadêva gave with gifts of gold and libations of water (the village of) Kaḷḷavoḷe, as a grant to be respected by all, to the god S'rî-Pañchaliṅgadêva, the self-existent one, for the purposes of his temple with beautiful pinnacles, for the purpose of repairing anything that might become broken or torn or worn out, for the purposes of the perpetual offering, for the purposes of the *aṅgabhôga*[12] and the *raṅgabhôga*[12] and for the purposes of a charitable dining-hall. Jôgadêva, the excellent husband of

---

(6) Vishṇu, 'the supreme spirit.'

(7) Pârvatî, the wife of S'iva and daughter of the mountain Himâlaya.

(8) '*Gôtra*,'—*family* or *kindred*.

(9) '*Pravara*' means the invocation of those ancestors whose names are to be coupled with that of Agni, the god of fire, when the latter is invited to be present at the consecration of the sacrificial fire.

(10) According to the table in Brown's *Carnatic Chronology*, the Chitrabhânu *samvatsara* is S'aka 1144, and S'aka 1145 is the Subhânu or Svabhânu *samvatsara*.

(11) 'Daṇḍanâyaka', 'Daṇḍâdhipa', 'Daṇḍâdhîs'a', or 'Chamûpa', as used in inscriptions, appears to denote a military officer with administrative charge.

(12) I have not been able to obtain any satisfactory explanation of these terms as used in connexion with the worship of idols.

the goddess of fortune, being gracious, in his affection respectfully gave to (the god) S'rî-Pañchalinga (the village of) Kallavole, as a firm grant to be respected by all, for the purposes of the Chaitrapavitra, [13] of repairing anything that might become torn or worn out, and of a charitable dining-hall; the lords of the earth shall preserve this grant as long as the ocean and the moon and sun may last. S'rî-Jôgadêva, the Dandâdhîs'a, the good man, the younger brother of Purushôttama, gave as a firm grant the city of S'ivapura to Brâhmans for as long as the earth and Mêru and the moon may endure. Jôgadêva, the Chamûpa, joyfully gave sixteen allotments, each of two hundred *kammas*,[14](of land), to the excellent Brâhmaṇs of S'ivapura, in four out of the ancient villages. And if you ask in what villages respectively :—In Munipura, in Sindavige, in Âganûr, and in Nâgarapura. Jôgadêva, who followed the precepts of Manu, with affection and modesty gave sixteen allotments to Brâhmans. In order that it might be esteemed preëminent in the world, Jôgadêva, the Daṇḍâdhîs'a, the younger brother of Jagadala-Purushôttama, declared that S'ivapura surpasses the charming land of enjoyment. [15]

And on the same occasion :—The gardeners of the jewel-mine Munipura, who were the receptacles of great liberality, acquired renown through the strength and the power and the eminence of their wealth, their truth, their firm determination, their perseverance, and their heroism. The gardeners, who had obtained the excellent favour of the lotuses which are the feet of (the god) Pañchalinga, who is resplendent throughout the world, gave perpetually year by year for the purposes of the *rangabhôga* a *kandage*[16] on the (total produce of) dried fruits, grain, &c. [17]

Honourable, worthy to be accounted foremost among the brave, possessed of a most excellent reputation by reason of the strength and the eminence and the greatness of their firm determination, the preservers of all religious rites, worthy

---

(13) Perhaps 'the purificatory rites of (the month) Chaitra'. In other passages the words are separate,—'*chaitrakke pavitrakke*'; *e. g.* in line 75 of the Nêsargi inscription, *Jo. Bo. Br. R. A. S.* Vol. X. No. xxix, p. 240.

(14) '*Kamma*' or '*kamba*'—an ancient land-measure the value of which is not now known.

(15) '*Svarga*,' or paradise, where people enjoy the reward of their works.

(16) '*Kandage*' is the modern '*khandaga*' or '*khanduga*', equivalent to about three bushels.

(17) '*Târinge*';—but the meaning to be given to '*târu*', of which we have the dative case here and the genitive case, '*târina*', in line 48 below, is not certain. In Sanderson's *Canarese Dictionary* '*târu*' is given as meaning as a noun *an omen, the bar of a door, a particular tree*, and as a verb *to become thin, exhausted with fatigue, dried up*. As he gives also a form '*târu*' in the meaning of *a door-bar* and *the tree so called*, '*târu*' may be assumed to be also the old form of the root in its verbal significations. And it would seem to me that the word as used in this inscription is connected with the root in its verbal signification *to become dried up*, and means *dried produce generally*.

to be worshipped, more glorious than any others, abounding in holy deeds, possessed of a profound firmness that comprised a number of various good qualities, firm in truth, the granters of all requests,—such are the Ugura Three-hundred,[18] who are worthy to be worshipped in this world. Even the Unborn cannot describe the greatness of the Five-hundred-and-four, who occupied themselves in all the rites of religion, which greatness, resulting from their protecting might, their generosity, the powerful attraction of their truth, and the eminence of their energy, was such that you might say that one who asked them for protection or begged of them a freedom from old age and death was certain to attain his desired object; who, then, may describe it? And whenever those same Ugura Three-hundred and the Five-hundred-and-four asked with importunity (?),[19] they gave one coin such as is given on marriage occasions.

And the boundaries of the three hundred *kammas* of cultivated land, (which were given as a grant) to be respected, to the god S'rî-Pañchaliṅgadêva, are:—On the E., the high-road that goes to the valley; on the S., a rivulet; on the W., the cultivated land called Akkasâligeyė; and on the N., the cultivated land called Hebbaḷḷaharaḷakeyi. And the boundaries of one *mattar*[20] (of land, which also was given to the god, are):—On the E., (the temple of) the goddess Kâḷikâdêvi; on the S., the tank called Haṇitegere; on the W., (the village of) Karuveṭṭa; and on the N., the high-road (to the village) of Hûvinakal. Also the fixed contribution that was allotted, free from all opposing claims, on the betel plantation measuring five hundred *kulis*[21], which was to the S. of (the temple of) the god, to the W. of the rivulet called Yaṅgarattihaḷḷa, to the N. of the (river) S'ri-Râmagaṅge, and to the E. of a stone set upright in the ground, was

---

(18) It is not apparent who are the 'Ugura Three-hundred' and the 'Five-hundred-and-four'. Some large religious establishment appears to be alluded to, and perhaps it is the establishment of the priests of the temple of Ellammâ or Rênukâ at Ugargoḷ, which is close to Saundatti in the Parasgad Tâlukâ of the Belgaum District. The temple is one of great note, it has a large establishment of priests, and great numbers of people go on pilgrimages to it at stated times; but, though the shrine has every appearance of being of some antiquity, I have met with no allusions to it in inscriptions, unless the present is one. The 'Ugura Five-hundred' and the 'Eleya-Bôjagaru Five-hundred-and-four' are mentioned also in line 28-9 of No. IV. of my Sindavaṁs'a inscriptions at page 253 *et seqq.* of Vol. X of the *Jo. Bo. Br. R. A. S.*

(19) '*Chatturâsigeridalli*'; but the meaning is not at all certain. In analysing it as '*chatturâsige eridalli*', I would connect '*chatturâsige*' with '*châtrâyisu*' *to be obstinate, hardened*

(20) '*Mattar*',—an ancient land-measure the value of which is now known.

(21) '*Kuli*', a pit, hole. The meaning of the tax is probably 'a betel-plantation capable of holding five hundred plants'.

the impost of the *Harikekuli*;[32] and the contribution on the profits was the impost of a bundle of betel-leaves levied on the road; and (there was allotted) to that same god one *visa*[33] on each load of a beast of burden of betel-leaves. Two *solasages*[34] of oil (were given) on (each) oil-mill, to provide for the ceremony of averting the effects of the evil eye which was held on Mondays at Singavaṭṭi of that locality. And one oil-mill was set apart for the god. Sixty cultivators gave a *kandage* of dried fruits, grain, &c. And the reapers of the betel-plants will give (a contribution) when they reap, and the consumers of betel-leaves will willingly give (a contribution). The ministers of the king shall recognise these imposts. And the sellers of betel-leaves and arecanuts inside the village will give (a contribution) when they realise in cash the prices that they obtain.

The E. and S. boundary of a flower-garden, (which was given to the same god,) is the river S'rî-Râmagange; the W. boundary is the garden of the Basadi;[35] and the N. boundary is a plantation of betel-plants.

And the boundaries of a garden on the river containing five hundred betel-plants are:—On the E., the river S'rî-Râmagange; on the S. and W. and N., stones set upright in the ground. (Also there were given) three flower-gardens in the waste land called Suruganahâḷ.

Having established the shrine of the god S'rî-Mâdhavanârâyana and having given as a grant to be respected by all, with gifts of gold and libations of water, (the village of) Sattiyakere for the purposes of the *angabhôga* and *rangabhôga* of that same god, (there was given) a betel-plantation of five hundred *kulis* to the E. of Munivaḷḷi, to the S. of a rivulet, to the W. of the river S'rî-Râmagange, and to the N. of a stone set upright in the ground.

And on the same occasion there were given to the Brâhmaṇs of Brahmapuri, with libations of water, two allotments at (the village of) Kaḍakuḷâ, two at Baḷligere, two at Hulukund, two at —ṭṭase, two at Kuruḷanûr, two at Bannivûr, two at Dâdeyabâvi, two at Goravanûr, two at Jangavâḍanaruvanûr, and four at Haḷevûr.

And, while that same Jôgadêvanâyaka was cherishing the practices of reli-

---

(32) Meaning not known. '*Harike*' is *a vow*; and '*kuli*', in addition to the meaning given in the preceding note, means, as a verb, *to dig a hole, to protect, to journey*.

(33) Explained to me as being the same as '*duddu*', *the fourth part of an anna*. In Sanderson's *Dictionary* '*visa*' is given as meaning *one-sixteenth, a share, portion*; and we have also '*vîse*' *five seers*.

(34) '*Solasage*' is perhaps a mistake for '*sollige, solige, solage,* or *solege*', *the sixty-fourth part of a* '*kolaga*', which is equivalent to about three-twentieths of a bushel.

(35) '*Basadi*',—modern '*Basti*',—*a Jain temple*.

gion, sixty cultivators [26] acquired and gave to the Ugura Three-hundred and the Five-hundred-and-four, with gifts of gold and libations of water, at S'ivapura, as a token of union, certain land of which the boundaries are:—To the N.E. there is a row of tamarind trees arranged in the form of a festoon of flowers hung over a doorway. To the S. of the row of tamarind trees, arranged in the form of a festoon of flowers hung over a doorway, there is the garden of Bârakkura, which is to the S. of the ornamented gateway of the temple of (the goddess) Kâranikemasanikabbe which stands together with the land of Jinêndra, the foe of passion. From the boundary of that garden towards the W. there is the garden of the merchant Kimbharakâlisetti; from the N. W. of this garden towards the S. there are the gardens of Harûmbabâvi-Brahmaya, Âlahittaya, and Banavaya; thence towards the W. there are the road that goes to Kallavole and the sacred shrine on the (river) Malaprahârî called Rudratîrtha; thence to the N. (we come to the village of) Karuguppe, from the centre of which (we come to the village of) Kuppe, below which is the road to Modalûr; thence (we come to) the row of tamarind-trees, arranged like a festoon of flowers hung over a doorway, and commencing from a tamarind-tree which stands at the junction of the cultivated land called Kodagadikeyi and the field called Kâlikaveyola and the stream. Such is the course of the boundaries.

Since - - - - - all belongs equally to the god S'rî-Pañchalingadêva, the regents of the four principal points of the compass, and kings, and the Five-hundred who are perfect in respect of their religion, and the One-thousand, and the (inhabitants of the) four cities, and the people of (the locality called) 'Seven-and-a-half', [27] and of (the locality called) 'Eleven-and-a-half' [27] and of many districts on both sides, shall preserve this religious grant of rent-free service-land as long as the earth and the water and the moon and sun and stars may last, avoiding the commission of the ten faults.

He is born for the duration of sixty thousand years as a worm in ordure who confiscates land that has been given whether by himself or by another.

---

(26) This seems to be a technical expression; we meet with it again in line 44 of the Gulhalli inscription at pp. 296 *et seqq.* of No. xxvii, Vol. IX, of the *Jo. Bo. Br. R. A. S.*; in line 68 of the Kittûr inscription at pp. 304 *et seqq.* of the same; in line 2 of No. III. of the Ratta inscriptions at pp. 204 *et seqq.* of No. xxix, Vol. X. of the same; and in line 78 of No. VI. of the Ratta inscriptions at pp. 240 *et seqq.* of the same; and I have found the same expression in other inscriptions not yet published.

(27) *See* Note 33 to No. VI. of the Ratta inscriptions referred to above.

BADAMI.—CAVE III. INSCRIPTIONS.

No. 10. *Plate XXXIV.*

Transcription.

[1] ಶೋಭಕ್ರ (ಕೃ) ತ್ತು (ತ್) ಸಂವತ್ಸರದ ಆಶಾಡ(ಆಷಾಢ) ಶು ೧೫-
[2] ಲು: ಕೊಂಡರಾಜ ಮಹ(ಹಾ) ಅರಸುಗಳು ಕ-
[3] ಟಿ(ಟ್ಟಿ) ಸಿದ ಕೊತ (ತ್ತ).ಳಕ್ಕೆ ಶುಭಮಸು (ಸ್ತು) [॥] ಶ್ರೀ [॥]

Translation.

May prosperity attend the bastion, which was built, at the order of the great King Kondarâja, on the fifteenth day of the bright fortnight of (the month) Âshâḍha, of the Sôbhakṛit *samvatsara* * ! S'ri !

BÂDÂMI.—CAVE III. INSCRIPTIONS.

No. 19. *Plate XXXV.*

Transcription.

[1] ಶೋಭೆ (ಭ) ಕ್ರು (ಕೃ)ತ್ಸಂವತ್ಸರದ ಆಹ(ಷಾ) ಡ(ಢ) ಶು ೧೫-
[2] ಲೂ ಸದಾಶಿವರಾಯರ ಹಡಪದ-
[3] ಬಿ ಅಕ್ರುಷಪ್ಪನ† ನಾಯಕರೂ ಕಟ್ಟಿ-
[4] ಸಿದ ಕೊತ (ತ್ತ)ಳಕೆ (ಕ್ಕೆ) ಶುಭಮಸು(ಸ್ತು) [॥] ಶ್ರೀ [॥]
[5] ಕೊಂಡರಾಜಗಳ ಅದ್ದಿಕ [॥]. ಶ್ರೀ [॥]

Translation.

May prosperity attend the bastion, which was built, at the order of the Nâyaka Akrushappana - - - - - - - - - ‡ of the King Sadâs'ivarâya,§ on the fifteenth day of the bright fortnight of (the month) Âshâḍha of the S'ôbhakṛit *samvatsara* ! ¶ S'rî ! The superintendent of the administration of the king Koṇḍarâja ! S'rî !

---

* Probably the S'aka year 1465 (A.D. 1543-4).

† This letter —ಗ— is to be found between ಳ and ಕ in line 4.

‡ The meaning of '*Hadapadala* is not apparent.

§ Probably Sadâs'ivadêvamahârâya of Vidyânagari or Vijayanagara, whose dates, as known to me from other inscriptions, are S'aka 1474, 1476 or 1477, and 1483.

¶ Probably the S'aka year 1465 (A.D. 1543-4).

PATTADAKAL.—GREAT TEMPLE. INSCRIPTIONS.

No. 20. *Plate XLI.*

Transcription.

[1] ಸ್ವಸ್ತಿ [॥] ಶ್ರೀವಿಜಯಾದಿತ್ಯ ಸತ್ಯಾಶ್ರಯ ಶ್ರೀಪೃಥು(ಥಿ)ವೀವಲ್ಲಭ ಮಹಾ-
[3] ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಭಟಾ(ಭಟ್ಟಾ)ರಾ ಗಾನ್ಧರ್ವ್ವನ್ತೆ ನಿರೆ-
[3] ಸಿದಾ ಪೂರ್ವ್ವಮರ್ಯ್ಯಾದೆಗಳಾ ॥ ಶ್ರೀವಿಕ್ರಮಾದಿತ್ಯ ಭಟ (ಟ್ಟಾ)-
[4] ರಾ ಲೋಕಮಹ(ಹಾ)ದೇವಿಯರ ಗಾನ್ಧರ್ವ್ವನ್ತೆ ನಿತ್ತಾರ [॥]
[5] ಇದಾನಳಿವೊನ್ ಬಾರಣಾಸಿಯ ಸಾಸಿರ ಕವಿಲೆ-
[6] ಯುಂ ಸಾಸಿರ್ವ್ವರ ಪಾರ್ವ್ವರುಮಾನ್ ಕೊನ್ದ ಲೋ(?)ಕಕ್ಕೆ ಸ-
[7] ಮಾನಕ್ಕುಂ [॥] ಎರೆಯದಿಶ್ರೀಗುಪ್ಪದುರ್ಗ್ಗ(ರ್ಗ್ಗ)ದಿ ದುರ್ಗ್ಗ(ರ್ಗ್ಗ) ಮಾರ-
ಣ(?)ದಾ-
[8] ಪದೆದಾರಾ [॥]

Translation.

Hail. (Glorious are†) the customs of former times, which were established - - - - - - - - - ‡ by S'rî-Vijayâditya,§ in whom truth was inherent,¶ the favourite of the world, the supreme king of great kings, the supreme lord, the venerable ! S'rî-Vikramâditya, ‖ the venerable, is the preserver of (the rites of the goddess) Lôkamahâdevi **. - - - - - - - - - †† He, who destroys this, is on a par with people who destroy a thousand tawny-coloured cows or a thousand Brâhmans at Bâraṇâsi ! By the fort of Ereyadi-S'rîguppa - - - ‡‡

---

* The characters of the original, being those of the cave-alphabet, represent the Dêvanâgarî or the Canarese characters according to the language used. The language in this instance being Canarese, I have transcribed in the Canarese characters.

† The construction being the nominative case plural of '*maryâde*' preceded by the relative participle, some such phrase as this is needed to complete the sentence.

‡ The meaning of '*Gândharvvante*' is not apparent.

§ Either the first of this name in Sir W. Elliot's Châlukya genealogy, about S'aka 617 (A.D 695-6) ; or the second of the same namei n the same genealogy, about S'aka 890 (A.D. 968-9).

¶ '*Saytâs'raya*,' a family-name of the Châlukya kings.

‖ Either the first of this name in Sir W. Elliot's genealogy, about S'aka 655 (A.D. 733-4) ; or the second of the same name, also called Taila or Tailapadêva, about S'aka 900 (A.D. 978-9). In either case Vikramâditya was the son and successor of Vijayâditya. [As the temple seems to belong archæologically to about the beginning of the 8th century, I incline to adopt the earlier of these princes as being meant.—J. B.]

** Perhaps Lakshmî, who is called Lôkamâtâ, 'the mother of the world.'

†† Again the meaning of '*Gândharvvante*' is not apparent.

‡‡ The meaning of the rest of this sentence, beginning with '*durgamara*', is not apparent.

No. 11.—On the Gate at Girnar.

Revised and Translated by Dr. Bühler.

॥ ···· मते: श्रेष्टं सद्गीमानसोसत्रोधानायातिम्मयाभूपपरितागोनुरागाशय: ॥ पीयूषप्रवीक्षणादिजगतीयदा स्मरदा

॥ - - - - ॥१॥ यत्कांतिः पुरतः समसमरूचिप्रद्योतनाद्या अमी खद्योतो इव रेजिरे त्रिजगतीजाग्रत्प्रतापा अपि ॥ कांक्षंतिस्म यदीयभस्मर

॥ – – – – हखंयछंहतशीश्वत ॥ २ ॥ किं भूवध्वा: प्रकटमुकुटा नीलरत्नप्रख्याश्रितारत्नाजितपनिपतं निमिर्देधाविदिर्माडटीवरममतरामिमि भृंगेणदत्तापदृष्टां मतिरिति भवे

॥- - -च विघ्नकारिणो हंतुं तथा प्रार्थ्यसाफल्याय विभर्त्ति या फलतति माकंदजां धर्मिणां॥ धत्तेकं सुतसंयुतं सुतशतेच्छापूर्त्तये किं नृणां तोंविश्विका हि

॥– – – – श्रीअंबिकां संस्तुवे ॥ ४ ॥ श्रीउज्जयंतगिरिराजमधि प्रतीते सद्धर्म्मकर्मकरणोद्यमिनां जनानां । सांनिध्यमीहितममी गुरुमेघनादा लेशाधिपप्रभृतय

॥ – – शा: सृजंतु ॥ ५ ॥ अद्य च ॥ नानातीर्थोपवनतटिनीकानने रम्यहर्म्यै: ॥ पेरैर्भूमोपतिरशुकृताखंतसौख्यैरसंख्यै: ॥ शश्वद्भूषाभृदपि विपुलां राष्ट्वर्यः सु-

॥ राष्ट्र ॥ राष्ट्रो दधेनुपमगिरिराट्रैवताल्कंर्कातं यः ॥६॥ मागागर्वममर्त्यपर्वत परां प्रीतिं भजतस्त्वया ॥ भाम्यंते रविचंद्रमःप्रभृतयः केके न मुग्धाशयाः ॥ एको रैवतभूध-

॥ रो विजयतां यद्दर्शनात् प्राणिनो । याति भ्रांतिविवर्जिताः किल महानंदं सुखश्रीजुषः ॥ ७ ॥ तत्र च ॥ गिरिस्फुरद्दुरुस्थितिर्वितंतभूरिशाखोदयः॥ सुपर्वमहिमास्पदं जगति वं-

॥ शा आस्ते हरे:॥ यदुद्भवशिवांगजाच्युतबलप्रमुख्या अलंकृतिं ददति निर्मलामखिलसत्सुमुक्ता अपि ॥८॥ वंशेस्मिन् यदुनामकावरपतेरत्युग्रशौर्यावलेरासीद्राजकु-

॥ लं गुणौघविपुलं श्रीयादवख्यातिमत् ॥ अत्राभून्नृपमंडलीनतपदः श्रीमंडलीकः क्रमात् । प्रासादं गुरुहेमपत्रततिभिर्योचीकरन्नेमिनः ॥ ९ ॥ नवघननृपतिस्तदीयसूनु-

॥ र्नवघनमहितव्रजेसिमादधानः ॥ नवघनवृष्टिः प्रजावनोघे नवघनसारसदृग्यशोभिरामः ॥ १० ॥ मही-महेंद्रो महिपालदेवः पुत्रस्तदीयोजनि यन्नृदेवः यद्दानदास्यं

Vs. 1. The double mutilation and the indistinctness of most letters render a restoration impossible—for me at least.

Vs. 2. Read यत्कांते: समं समo ; कांक्षंति uncertain; at the beginning of line 3, 19 letters have been lost.

Vs. 4. At the beginning of line 4, 7 syllables have been lost

Vs. 5. perhaps लोकाधिपo for लेशाधिप;. Two syllables have been lost at the beginning of line 5 and शा is uncertain.

Vs. 6. Read पौरैर्भूo ; रैवतोलंकृतिं; dele ॥ after राष्ट्र.—

Vs. 7. Read यांति

Vs. 8. Read श्रीयादवं

॥ सुरधेनुरत्न ॥ द्रुमास्तदानींमगमन्नयत्नं । श्रीप्रभासे सोमनाथप्रासादकृत् ॥ ११ ॥ षंगारनामा रिपु-
राज्यवृक्षेष्वंगार एवाजनि भूमिजानिः ॥ शृंगारकृत्तत्कुलराज्यलक्ष्म्या ॥ भृंगारधं-
॥ रा जगतीलतायाः ॥ १२ ॥ आसीत् श्रीजयसिंहदेवनृपतिस्तत्पट्टभूभामिनीभास्वद्भोगरसालसार्द्रनयनो
न्यायांबुधिश्वेतरुक् ॥ शत्रुत्रासनकृद् व्रतोचमहिमानम्रक्षगाभृत्ततिः
॥ स्फूर्जन्मौलिमणीमयूषसलिलप्रक्षालितांघ्रिद्वयः ॥ १३ ॥ दिद्युते तदनु मोकलसिंहः शत्रुभूपगजभेदनसिंहः
यत्प्रतापमभजद्यदि हंसः सन्मनःसरसिजे
॥ कलहंसः ॥ १४ ॥ तदनु मेलगदेवनरेश्वरः सुकृततुष्टगरिष्वसुरेश्वरः समभवद्भवपदांबुजे । भ्रमरतां क-
लयन्नमलांगवान् ॥ १५ ॥ तत्पादोदयसानुम-
॥ भ्युदयकृत्प्रोद्यत्प्रतापाद्भुतो ॥ दिक्चक्रप्रसरत्करक्रमितभूभृच्छेखरे भासुरः ॥आसीन् श्रीमहिपालदेवनृपतिः
निर्नाशितारिक्षमापालोल्व-
॥ कततिः कुनी[illegible]तिमिरप्रध्वंसनप्रत्यलः ॥ १६ ॥ तसूनुर्जयति द्विषत्करिकुलत्रासौकपंचाननः ॥ श्रीमन्मं-
डलिकः क्षितीश्वरशिरःकोटीरहीरप्रभः ॥ स्व-
॥ सिंधूर्म्युपलक्षिताक्षतगतिर्वभ्रम्यतेद्यापि यत्कीर्त्तिस्सत्यमतीत्य वार्धिवलयं वर्द्धिष्णुसारत्वरा ॥१७॥ नाल्पंघ्य:
कुत उन्नतो नरपतिः कस्याः कुतो विश्वभूः ॥
॥ स्तं पात्रे कुरुतः किमत्र कतिनौ किं द्विट् कृतः स्वामिना । सौराष्ट्राधिपतिः सुखाय रिपुभिश्चक्रेथ किं
प्रीतितः ॥ कीदृक् मंडलिकः क्षितीश्वर इह श्रीराजराजिश्रितः ॥ १८ ॥
॥ आलोनस्तंभरूपो जयकलकलभस्यासुखांभोधिसेतुः केतुः शौर्योघसौधे रणदधिमथनः सद्यसोम्रक्षणोक्तः
पूर्वाद्रिः खद्रुववत्खराकिरणरुचां वैरिराजांगनाना-
॥ मुर्वैर्वैधव्यदीक्षो जयति नरपतेर्मंडलीकस्य बाहुः॥ १९ ॥ रेरे प्रत्यर्थिनो वः । किमपि हितवचः श्रावयेहं
कृपातो ॥ यस्याश्वीयांघ्रिघातोच्छलितमृदुरजोप्युत्कटशोरतेजः
॥ हत्वा भूलोकमेनं मलिनयतितमां तत्किमेतत्पुरस्ताद् । युयं मुक्ता मदश्राक्श्रयत नरपतेर्मंडलीकस्य
सेवां ॥ २० ॥ चातुर्यं वत वेधसः सुरगवीरत्नद्रुमानृयत्पशुप्रोद्यत्कर्करका-
॥ ष्ठदृष्टवपुषश्चक्रेयमा जन्मतः ॥ सचैतन्ययुजस्त्रपाकुलहृदो दानैकनिष्णाततां ॥ दृष्ट्वा मंडलिकप्रभोत्रभव-
वतस्तेद्याभविष्यन्कथं ॥ २१ ॥ इति श्रीराजवंशवर्ण्णनं
॥ ॐअथ श्रीशाणावर्णनं ॥अस्ति स्वस्तिनिधिश्रियो निरवधिप्रेमास्पदं सेवधिश्रीधर्मस्य वसुंधरोत्तमवधूमौ
लिस्फुरन्मंडनं ॥ वापीकूपतटाककाननजिनप्रासादशैवालय

Vs. 12. Read खंगार for षंगार०; भृंगारधारा; dele ॥ after लक्ष्म्या.

Vs. 13. Read तत्पादोदय०; व्रतोग्रमहिमा; क्षमाभृत्तति; मयूख.-

Vs. 15. Read ०गरिष्ठ सुरेश्वरः; the third para. is two syllables short, perhaps भव्य is to be inserted after bhava.

Vs. 16. Read क्षमापालोलूकततिः;

Vs. 17. Read तत्सूनु० ०त्रासैकपंचाननः; स्वःसिन्धू० कीर्त्तिः सैत्यं० वंभ्रम्यते.—

Vs. 18. Read नोल्लंघ्यः.—

Vs. 19. Read आलानस्तंभ; शौर्यौघ०;—सद्यशोम्रक्षणाक्तः; खद्रुववत्स० is nonsense, and offends against the metre just as मुर्वैर्वैधव्य, where a participle is required before वैधव्य.

Vs. 20. Read प्युत्कटं सौरतेजः; यूयं मुक्त्वा मदं द्राक् श्रयत; dele stop after वः.—

Translation.

1—3. [No translation is possible, as not more than one or two pâdas of each verse are without mutilation or in good order. But the three verses contain the so-called Mangalâcharana. Verse 1 appears to be addressed to Sâradâ or Sarasvatî, the goddess of poetry.]

4. I praise S'rî Ambikâ who......to destroy the obstacles (formidable) like elephants, and to fulfil the prayers of those endowed with spiritual merit, carries numerous mango-fruits, and places her son in her lap to fulfil the desire for a hundred sons..........

5. May the lord of the world and the rest whose voices sound deep like thunder, give their desired presence at the well-known (spot) on the glorious king of mountains Ujjayanta for the sake of men who are devoted to the performance of works of pure merit.

6. And now the incomparable king of mountains, Raivata, the best in the kingdom, that is situated in the kingdom of *Surâshtra*, though bearing all kinds of ornaments, has been greatly adorned by numerous tîrthas, pleasure-groves, rivers, woods, beautiful palaces fit for towns, made large by the king, giving exquisite pleasure, and countless in number.

7. Do not become vain, O mountain of the immortals; sun, moon, and the other heavenly bodies, who bear thee the greatest affection, are caused by thee to turn (round thyself) and (in consequence of the secondary meaning of the verb bhram) to err; (but) who is not befooled? Glory to Mount Raivata alone, by the sight of which the creatures, free from error and enjoying pleasure and prosperity, gain highest bliss.

8. And there dwells the race of Hari occupying a glittering broad seat, endowed with many spreading branches, a dwelling-place in the world of those

---

4. Ambikâ is one of the guardian deities of Girnâr, where her temple now occupies a prominent position.

The mango-fruits which the goddess is said to carry, acquire a particular significance thereby, that the mango-fruit is the amritaphalam.

5. The translation is merely tentative, the lacuna and the incorrect reading les'adhimpa prevent me from coming to a certain interpretation.

6. The *yah* at the end of the verse has not been translated, and I am unable to find its antecedent *sa* either in the preceding or the following verses. The translation is merely tentative.

7. The verse is intended to show the superiority of the Girnâr over Mount Meru. In the first half of the stanza the latter is addressed and warned not to feel too proud on account of his superiority. For, though Meru makes (according to the Paurânic astronomy) the heavenly bodies turn round himself, and is thus the centre of the world, it commits thereby a fault, since he causes their bhramana, *i.e.*, wandering or erring. Mount Raivata is incomparably greater, as a visit to this sacred place of pilgrimage takes away all bhrânti, 'error', and gives mukti or salvation. The point is a wretched pun on the verb bhram, which means both 'to turn' and 'to err', &c.

8. According to the Jainas, the Tîrthamkara Neminâtha is a Yâdava.

who are great like gods, whose spotless ornaments are its scions (Nemi) the son of S'ivâ, Achyuta, and Bala though.........

9. In that race rose a famed and illustrious royal house distinguished by numerous virtues called Yâdava after Yadu, a king of later times.

In course of time the illustrious *Mandalika* was born in this (family), at whose feet numerous princes bowed, and who built with many gold-plates a temple of *Nemi.*

10. His son was king *Navaghana,* who took up his new, strong (navaghana) word against a multitude of enemies, who (gladdened) his subjects as the rain from newly-risen clouds (navaghana) gladdens the forest, and who was resplendent with a fame brilliant like (a lump of) camphor (navaghana).

11. His son was the lord of the earth, *Mahîpâladeva.* When that king was born, the cow of the gods, the (philosopher's) gem, and the (heavenly) trees (which fulfil desires) became easily the slaves of his liberality. At *S'rî Prabhâsa* he built a temple of *Somanâtha.*

12. (To him) was born king *Shangâra* (*Khangâr*), a brand (angâra) in the dominions of his foes that (were destructible like) trees, who enjoyed the favours of the guardian goddess of his race, and resembled the stream from a watering pot, (destined to refresh) the world (that may be likened to) a creeper.

13. The illustrious king *Jayasimhadeva* showed fatigued and swimming eyes on account of the brilliant pleasures which he enjoyed with that (Khangâr's) first queen, the earth. He was a moon of the ocean of justice; high rose his power because he made his enemies tremble; his feet where washed by streams of light proceeding from the jewels in the glittering diadems of a multitude of prostrated kings.

14. Afterwards *Mokalasimha,* a lion to destroy the elephants of hostile kings. If a weak king (Hamsa) obtained *his* prowess, he became in (the estimation of) the lotus-like minds of good men an excellent king (Kalahamsa).

15. Then came king *Melagadeva,* endowed with spotless limbs, who acted the part of a blue bee near the lotus feet of S'iva, and pleased the supreme lord by his pious deeds.

---

10. Camphor on account of its white colour is one of the substances to which fame is frequently compared.

11. The world may be likened to a creeper, because it occupies the place of a wife to the king or because it clings to the king for protection.

13. This is merely a polite way of saying that Jayasimha Siddharâja of Anhilvâd conquered and annexed Râ Khangâr's dominions. See Forbes *Ras Mala* I. 158—170.

14. The meaning of the second half of the verse is that Mokalasimha was as much superior to other kings as the Kalahamsa or Râjahamsa is to common Hamsas.

16. At his feet, that resembled the mountain of the east, rose the illustrious king *Mahipâladeva,* wonderful on account of his high rising lustre, resplendent at the head of kings who were subjected by his hands extended over the universe. He scared away the multitude of owl-like kings, and was able to drive away the darkness of injustice.

17. Hail to his son the illustrious *Maṇḍalika,* the unique lion to frighten the elephants of his enemies, who derives lustre from the diamonds in the diadems of princes, whose fame, marked but not obstructed by the waves of the stream of heaven, wanders forsooth everywhere beyond the sea.........

18. He cannot be passed by. Why? He is exalted. Of what land is he the lord? He rules everywhere.........

What is *Maṇḍalika* like? A king in this world served by numerous illustrious princes.

19. Glory to the arm of king *Maṇḍalika,* that is a tying post for the noisy elephant calf (called) victory, that is a bridge (to cross) the ocean of misfortune, a banner on the palace of valour, a churning stick to churn the battle-milk, that is anointed with the ointment, fame, that is the mountain of the east on which appear the rays of the sun,......... and that consecrates to widowhood the wives of his enemies.

20. Ho ye enemies! out of compassion I will give you a word of good advice. The hoofs of king *Maṇḍalika's* squadrons raise the fine dust that, obscuring even the bright light of the sun, makes this earth excessively murky. What do you stand up against him? Lay aside your pride and quickly become his servants.

21. Alas for the cleverness of the Creator who gave, from their birth, to the cow of the gods, to the philosopher's gem, to the (heavenly) tree, the blemished forms of a beast, of a stone, and of wood! O prince *Maṇḍalika,* how could they exist to-day, if, being endowed with sense, they had seen, their hearts oppressed by shame, the unique expertness of your Majesty in bestowing gifts.

Thus ends the description of the kings.........

---

15. Acted the part of a blue bee near the lotus of S'iva's feet, *i.e.*, was S'iva's worshipper.

16. Instead of "at the head of kings who were subjected by his hands," we may also read "at the head of kings subjected to his taxes, which extended over the universe." Bhâsura may also be taken to mean the sun, and the two first epithets may also be so turned as to agree with that explanation. In that case bhûbhrit means 'mountains,' kara 'rays,' and pâda "the minor neighbouring hills." *Pratyala,* able, is a hyperkoristicon formed out of prati and alam. It occurs also in the Valabhî grants.

18. I regret that the second and third pâdas of these stanzas are not intelligible to me. The translation of kasyâh kuto by 'of what land is he?' may be defended thereby, that ku means 'the earth' and the affix tah (tasil) stands for all cases. "He cannot be passed by," *i.e.*, "his commands must be obeyed."

Inscriptions from Mount Girnar and other places in Kathiawad and Kachh, translated by Hari Waman Limaya, B.A.

No. 6.

In the auspicious and prosperous year Samvat 1681, in the month of Kâr tika, dark fortnight, 6th day, Monday, the repairing work of the steps to the eastern part of the holy and prosperous place, Girnâr, was begun by Singhajî Meghajî of the family of Mâlâ [4th line unintelligible].

No. 7.

In the year Samvat 1222 a foot-path was constructed by the powerful and prosperous Vâka, the son of the respected Râṇiga of the family of the prosperous Mâlâs.

No. 8.

In the year Samvat 1535, Avâka, son of the respectable Mîrânîga.

No. 9.

In the year 1223 of Vikrama a paved foot-path was made by Âvâka, the son of the respected Mîrânigâ.

No. 10.

In the year Samvat 1222 a foot-path was constructed by the prosperous and powerful Âvâka, son of the great Riânga of the family of the illustrious Mâlâs.

No. 12.

This lord of mountains looks graceful, with the monastery of Vastupâla standing on its neck as if with a necklace of dazzling lustre.

In the year 1288 of Vikrama, in the month of Asvina, dark fortnight, 15th day, Monday, the great minister Vastupâla built, for his own good, a temple of Âdinâtha [word unintelligible] वन्पी S'atrunjaya adorned with another temple of the prosperous Kapardi Yaksha at the back part. In front of this, to the north-west, he built, for the good of his lawful and illustrious wife Lalitâ Devî, a beautiful temple S'ikharaprasâda adorned with [the images of] twenty Jinâs. So also to the south [of this] he constructed, for the good of another illustrious wife Sokhu, a beautiful Ashtaprasâda gold temple adorned with [the images of] twenty-four Jinâs. He also built with his own money four new temples, looking splendid by the singular construction of the steps.

No. 13.

Of Sakhu, श्रोम the respectable and prosperous wife of the great minister Vastupâla.

No. 14.

Of Lalitâ Devî, the respectable wife of the great minister Vastupâla.

No. 15.—In Vastupa'la's, on an Image.

महामात्य श्रीवस्तुपालमहंश्री ललितादेवमूर्ति ।

महामात्य श्रीवस्तुपालमहं श्रीसोखुमूर्ति ।

Translation.

The image of the respectable and prosperous Lalitâ Devî, wife of the great minister Vastupâla.

The image of the respectable and prosperous Sakhu, wife of the great minister Vastupâla.

No. 16.—Vastupala Tejapala's Temple—over West Door.

(Text revised by Dr. Bühler).

|| ॐ नमः श्रीसर्वज्ञाय || पायान्नेमिजिनः स यस्य [कथीतः स्यामि]* कृतागस्थि [ता] वप्रे [रूप] दिदृक्षया
[स्थिवते] प्रीते सुराणां प्रभौ || का [येभागवतेवनेवक] [द्विपोलान्विनेशंसंतामिदशांमपि]-
-वनाजव ||१|| स्वस्ति श्रीविक्रमसंवत् १२८८ वर्षे फागुण [शुदि १० बुधे श्रीमदणाहिल]-

|| [पुर] वास्तव्यप्राग्वाटान्वयप्रसूत ठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्री-
आशाराजनंदनस्य ठ० श्रीकुमारदेवीकुक्षिसंभूतस्य ठ० श्रीलुणिग महं० श्रीमालदेवयोरनुजस्य महं
श्रीतेजःपालाग्रजन्मनो महामात्यश्रीवस्तुपालस्यात्मजे महं श्रीललितादेवीकुक्षिसरो-

|| वरराजहंसायमाने महं० श्रीजयतसिंहे सं ७९ वर्षपूर्व्वं स्तंभतीर्थमुद्राव्यापारान् व्यापृण्वति सति सं ७७
वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूत श्रीमद्देवाधिदेवप्रसादासादितसंघाधिप-
त्येन चौलुक्यकुलनभस्तलप्रकाशनैकमार्त्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसु-

|| तमहाराजश्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्व्वेश्वर्येण श्रीशारदाप्रातिपन्नापत्येन महामात्यश्रीवस्तुपाले-
न तथा अनुजेन सं ७६ वर्षपूर्व्वं गूर्ज्जरमंडले धवलक्ककप्रमुखनगरेषु मुद्राव्यापारान् व्यापृण्वता महं०
श्रीतेजःपालेन च श्रीशत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु श्रीमदणहिल [पुरभृगुपु-

|| रस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्ककप्रमुखनगरेषु तथा अन्यसमस्तस्थानेष्वपि कोटिशोऽभिनवधर्म-
स्थानानि प्रभूतजीर्णोद्धाराश्च कारिताः || तथा सचिवेश्वरश्रीवस्तुपालेन इह स्वयंनिर्मापितश्रीशत्रुं-
जयमहातीर्थावतारश्रीमदादितीर्थंकरश्रीऋषभदेवस्तंभनकपुरावतारश्रीपार्श्वनाथदेवसत्यपु-

|| रावतारश्रीमहावीरदेवप्रशस्तिसहितकश्मीरावतारश्रीसरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयजिनयुगल अम्बाव-
लोकनाशाम्बप्रद्युम्नशिखरेषु श्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढस्वापितामह ठ० श्री-
सोमनिजपितृ ठ० श्रीआशाराजमूर्त्तिद्वितयचारुतोरणत्रयश्रीनेमिनाथ-

|| देव आत्मीयपूर्व्वजाग्रजानुजपुत्रादिमूर्त्तिसमन्वितसुखोद्घाटनकस्तंभ श्रीअष्टापदमहातीर्थप्रभृति अनेककी-
र्त्तनपरंपराधिराजिते श्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्जयंतमहातीर्थे आत्मनस्तथा स्वसधर्म्मचा-
रिण्याः प्राग्वाटज्ञातीय ठ० कान्हडपुत्र्याः ठ० राणुकुक्षिसंभूताया महं० श्रीललितादेव्याः

|| पुण्याभिवृद्धये श्रीनागेंद्रगच्छे भट्टारकश्रीमहेंद्रसूरिसंताने शिष्यश्रीशांतिसूरिशिष्यश्रीआणंदसूरिश्रीअमर-
सूरिपदे भट्टारकश्रीहरिभद्रसूरिपट्टालंकरणप्रभुश्रीविजयसेनसूरिप्रतिष्ठितश्रीअजितनाथदेवादिविंशति-
तीर्थंकरालंकृतोयमभिनवः समंडपः श्रीसम्मेतमहातीर्थावतारप्रासादः कारितः || छ ||

|| पीयूषपूरस्य च वस्तुपालमंत्रीशितुश्चायमियान्विभेदः|| एकः पुनर्ज्जीवयति प्रमीतं प्रमीयमाणं तु भुवि
द्वितीयः ||१|| श्रीदश्रीदयितेश्वरप्रभृतयः संतु क्वचित्तेपि ये प्रीणंति प्रभविष्णवोपि विभवै [र्नाकिंचनं]

---

* The letters enclosed within brackets [ ] are not legible in the lithograph. They have been simply taken over from the transcript done by Mr. Burgess' Pandit, who had access to the originals.—G. B.

कंचन। सोयं सिंचति कांचनैः प्रतिदिनं दारिद्र्यदावानलप्रम्लानां पृथिवीं नवीनजलदः श्रीवस्तु-
पालः

|| पुनः ||२|| भ्रातः पातकिनां किमत्र कथया दुर्मंत्रिणामेतया येषां चेतसि नास्ति किंचिदपरं लोकोपकारं विना।
नन्वस्यैव गृणान् गृणीहि गणशः श्रीवस्तुपालस्य यस्ताद्विश्वोपकातिव्रतं चराति यत्कर्ण्णेन चीर्ण्णं पुरा
||.३|| भित्त्वा भानुं भोजराजे प्रयाते श्रीमुंजेपि स्वर्गसाम्राज्यभाजि || एकः संप्रत्यार्थिनां वस्तुपालस्ति-
ष्ठत्य श्रु-

|| स्यंद निष्कंदनाय ||४|| चौलुक्यक्षितिपालमौलसचिव त्वत्कीर्तिकोलाहलस्त्रैलोक्येपि विलोक्यमानपुलकानं-
दाश्रुभिः श्रूयते । किंचैषा कलिदूषितापि भवता प्रासादवापीप्रपाकूपारामसरोवरप्रभृतिभिर्द्धात्री प-
वित्रीकृता ||५|| स श्रीतेजःपालः सचिवश्चिरकालमस्तु तेजस्वी || येन वयं निश्चिताश्चितामणिने-
|| व नंदामः ||६|| लवणप्रसादपुत्रश्रीकरणे लवणसिंहजनकोसौ। मंत्रित्वमत्र कुरुतां कल्पशतं कल्पतरुकल्पः
||७|| पुरा पादेन दैत्यारेर्भूवनोपरिवर्तिना । अधुना वस्तुपालस्य हस्तेनाधःकृतो बलिः ||८|| दयिता
ललितादेवी तनयमवीतनयमाप सचिवेंद्रात् || नाम्ना जयंतसिंहं जयंतमिन्द्रात्पुलोमपुत्रीव
|| – – श्रीगुर्जरेश्वरपुरोहित ठ० श्रीसोमेश्वरदेवस्य || स्तंभतीर्थे ऽत्र कायस्थवंशे वाजडनंदनः || प्रशरित-
मेतामलिखज्जैत्रसिंहभुवः सुधीः || १ || वाहडस्य तनूजेन सूत्रधरिण धीमता || एषा कुमारसिं-
हेन समुत्कीर्ण्णा प्रयत्नतः ||२|| श्रीनेमेस्त्रिजगद्भर्त्तुरंबायाश्च प्रसादतः|| वस्तुपालान्वयस्यास्तु प्रशस्तिः
स्वस्तिशालिनी ||३||

Translation.

Adoration! May the Nemi Jina, with whom the lord of gods was pleased, while he was standing before him, to see the form of the latter [some words unintelligible] protect [all (?)]. [The latter half of this stanza is unconnected and unintelligible]. (1)

In the year 1288 of Vikrama, in the month of Phâlguna, bright fortnight, 10th day, Wednesday, while the prosperous Jayantasinha, who was a swan to the lake-like womb of his mother Lalitâ Devî, and who was the son of the great and prosperous minister Vastupâla, who was the elder brother of the prosperous Tejaspâla and younger than the *Thâkura* Luniga and the respected and prosperous Mâladeva, who was the son of the prosperous *Kumâra Devî*, and the great Thâkura Âs'ârâjâ, who was the son of the prosperous Thâkura *Soma*, who was the son of the Tâkura Chandaprasâda, who was the son of the Thâkura Chandapa, who was born in the family of Prâgvâta, residents of the city of Anahila; while that Jayantasinha, in the year 78 [that is, 1278] of Vikrama was trading in shroffage in Stambha-Tirtha, many crumbling temples were repaired and millions of new religious houses were built in the great holy places like S'atrunjaya, the mountain Abu, &c., in the known towns of Anahila, Bhrigu, Stambhanaka, Stambha-Tîrtha, Darbhavatî, Dhavalakkaka, &c., and in all other places by the great and prosperous minister Vastupâla, who became the leader of all the

merchants through the grace of the lord of th gods, bestowed upon him in cousideration of his power acquired by making pilgrimages to the great holy places like S'atrunjaya, Ujjayanta, &c., and who gained the glories of royalty through the love of the great king Vîradhavala, who was the son of Lavanaprasâda, who was king of kings, and who was a sun to illumine the sky [in the shape] of the family of *Chalukyâs*, and who was endowed with children through the grace of the goddess Sârada in the year 77 [that is, 1277] of Vikrama, and by his worthy younger brother Tejapâla who was trading in shroffage in the known towns of Dhavalakkaka, &c., belonging to the Gujarâtha district in the year 76 [that is, 1276] of Vikrama. Moreover, this great minister Vastupâla built himself the four small temples: (1) of the great and prosperous Buddhistic doctor *Rishabha Deva* in the great holy place of S'atrunjaya, (2) of the prosperous and divine *Pârs'vanâtha* Deva in the city of Stambhanaka, (3) of the great Vîradeva in the city of Satyapura, and (4) of the goddess Sarasvatî, with panegyrics on it in Kas'mîra. He built the two temples of *Jina* and the four temples of Neminâtha Deva on the small hills named *Ambâ*, *Avalokanâ*, *S'amba*, and *Pradyumna*. He adorned the temple of Neminâtha with the image of his grand-father seated on a horse, with a pair of images of his father, the great Thâkura As'ârâjâ, and three high-arched gates.

The holy place Ujayanta ornamented with the temple of Neminâtha, the lord of gods, was adorned by him with many works of fame, like the great holy place *Ashtâpada*, in which there are pillars [two words unintelligible] with the images of his ancestors, of his elder and younger brothers, and of his sons, engraved on them. He also built a new splendid palace in the great holy place [Ashtâpada], which was adorned with the images of twenty Buddhistic doctors, such as the prosperous Ajitanâtha Deva, &c., which were ceremoniously *fixed* * there by the prosperous Nagendragachha Bhattâraka, Mahendrasûrisantâna S'ishya, Sântigûri S'ishya, Ânanda Sûri, Amara Sûripada Bhattâraka, Haribhadra Sûri Pattâlankarana, and the prosperous and powerful Vijayasena Sûri, for the increase of his own merit and for that of his wife, the respected and prosperous Lalitâ Devî born from the womb of Rânu, and daughter of the Thâkura Kâhnada born in the family of Prâgvâta.

[Here ends the description of the descent, deeds, &c., of Vastupâla.]

There is this much difference between a large quantity of nectar and Vastupâla, the lord of ministers. The former calls to life a [thoroughly] dead being, while the latter revives what is dying. (1)

---

* For प्रतिष्ठित प्रतिष्ठापित is probably meant here.

There may be men like the donor Dayites'vara; also there may be such as, even if they are able, do not please a penniless person by their riches; but this Vastupâla, like a new cloud here, always sprinkles this earth with gold, which is burnt down by the wild fire of poverty. (2)

Brother, it is needless to tell a long story of those bad and sinful ministers in whose minds no other idea but that of injuring the public revolves. Sing, indeed, the numberless merits of this Vastupâla, who observes the vow of benefiting the people, in hearing of which vow we have been old enough (?). (3)

King Bhoja having gone up, penetrating the world of the sun, and the king Munja having got the brilliant possession of heavens, here lives Vastupâla alone to wipe off the dropping tears of beggars [that is, to relieve the poor]. (4)

Oh great minister of Châlukya kings, the din of your reputation is heard with tears, and the hair standing on end through joy even in the three worlds, if well observed; and this earth, even though polluted by Kali [the spirit of quarrel and wickedness], is made holy and pure by you with palaces, wells, water-places on the way, ponds, gardens, lakes, &c. [built by yourself]. (5)

May that prosperous and illustrious minister Tejapâla live for a long time! by whom as by Chintâmaṇi made free from anxiety we rejoice. (6)

Here is *S'rikarana* (?) the son of Lavanaprasâda and the father of *Lavanasinha*. May you [Tejaspâla], who are like a wish-fulfilling plant, be his minister for hundreds of ages. (7)

Formerly *Bali* was sent down by the enemy of giants [Vishnu] with his foot resting on the surface of the earth, while now by the hand of Vastupâla [that is, by his charity]. (8)

From the best of ministers [Vastupâla] the loved Lalitâ Devî obtained a son named Jayantasinha, as the daughter of Puloma got Jayanta from *Indrâ*. (9)

Jaitrasinha, [surnamed ?] Dhruva, the talented son of Vâjada, born in the family of Kâyasthâ's, wrote this panegyric in Stambha-Tirtha [which possesses the temple ?] of Somes'avara Deva, the preceptor of Gurjares'vara (?). (1)

This was engraved with great efforts by the talented manager (?) Kumârsinha, the son of Vâhada. (2)

May this panegyric of the family of Vastupâla remain safe through the grace of Ambâ and of the prosperous Nemi, the lord of the three worlds. (3)

No. 17.—Vastupala Tejapala's Temple—over a back door.

॥ - - - - - - - - - - - - - - - - यदुकुलक्षीरार्णवेंदुर्जिनो यत्पादा-
ब्जपवित्रमौलिरसमश्रीरुज्जयंतोप्ययं ॥ धत्ते मूर्ध्नि निजप्रभुप्रसृमरोद्दामप्रभामंडलो विश्वक्षोणिभृदा-
धिपत्यपदवीं नीलातपत्रोज्ज्वलां ॥ १ ॥ स्वस्ति श्रीविक्रमसंवत् १२८८वर्षे फागुण शुदि १० बुधे
[श्रीमदणहिल्पुर]-

॥ वास्तव्यप्राग्वाटान्वयप्रसूत ठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्रीआशारा-
जनंदनस्य ठ० श्रीकुमारदेवीकुक्षिसंभूतस्य ठ० श्रीलुणिग महं० श्रीमालदेवयोरनुजस्य महं० श्रीतेजः-
पालाग्रजन्मनो महामात्यश्रीवस्तुपालस्यात्मजे महं० श्रीललितादेवी-
॥ [कुक्षिसरोवरराजहं] सायमाने महं श्रीजयंतसिंहे सं ७९ पूर्वं स्तंभतीर्थमुद्राव्यापारं व्यापृण्वति सति सं७७ वर्षे
श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूत श्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्येन
चौलुक्यकुलनभस्तलप्रकाशनैकमार्त्तंडमहाराजाधिराजश्रीलवण-
॥ [प्रसाददेवसुत] महाराजश्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्येण श्रीशारदाप्रतिपन्नापत्येन महामा-
त्यश्रीवस्तुपालेन तथा अनुजेन सं० ७६ वर्षपूर्वं गूर्ज्जरमंडले धवलक्ककप्रमुखनगरेषु मुद्राव्यापारान्
व्यापृण्वता महं० श्रीतेजःपालेन च श्रीशत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु
॥ (श्रीमदणहिलपुर) श्रीभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्ककप्रमुखनगरेषु तथा अन्यसमस्तस्थाने-
ष्वपि कोटिशोऽभिनवधर्म्मस्थानानि प्रभूतजीर्ण्णोद्धाराश्च कारिताः ॥ तथा सचिवेश्वरश्रीवस्तुपालेन
इह स्वयं निर्मापितश्रीशत्रुंजयमहातीर्थावतारश्रीमदादितीर्थंकरश्रीऋषभदेव
॥ (स्तंभनकपुरावतार) श्रीपार्श्वनाथदेवसत्यपुरावतारश्रीमहावीरदेवप्रशस्तिसहितकस्मीरावतारश्रीसरस्व-
तीमूर्त्तिदेवकुलिकाचतुष्टयजिनद्वंदअम्बावलोकननाशाम्बप्रद्युम्नशिखरेषु श्रीनेमिनाथदेवालंकृतदेवकु-
लिकाचतुष्टयतुरगाधिरूढनिजपितामहठ० श्रीसोमस्वपितृ ठ० श्रीआशाराज-
॥ (मूर्त्तिद्वितय) चारुतोरणत्रयश्रीनेमिनाथदेव आत्मीयपूर्व्वजाग्रजानुजपुत्रादिमूर्त्तिसमन्वितसुखोद्घाटनक-
स्तंभश्रीअष्टापदमहातीर्थप्रभृतिअनेककीर्त्तनपरंपराविराजिते श्रीनेमिनाथदेवाधिदेवविभूषितश्रीउज्ज-
यंततीर्थे आत्मनस्तथा स्वभार्यायाः प्राग्वाटज्ञातीय ठ० कान्हडपुत्र्याः ठ०
॥ (राणुकुक्षिसंभूताया) महं० श्रीसोखुकायाः पुण्याभिवृद्धये श्रीनागेंद्रगच्छे भट्टारकश्रीमहेंद्रसूरिसंताने
शिष्यश्रीशांतिसूरिशिष्यश्रीआणंदसूरिश्रीअमरसूरिपदे भट्टारकश्रीहरिभद्रसूरिपट्टालंकरणश्रीविजयसे-
नसूरिप्रतिष्ठितश्रीऋषभदेवप्रमुखचतुर्विंशतितीर्थंकरालंकृतोऽयमभिनवः समंड-
॥ (पः श्रीसम्मेतमहा) तीर्थावतारप्रधानप्रासादः कारितः ॥ छ ॥ चेतः किं कलिकाल सालसमहो किं
मोहनो हस्यते तृष्णे कृष्णमुखासि किं कथय किं विघ्नौघ मोघो भवान् । ब्रूमः किंनु सखे न
खेलति किमप्यस्माकमुज्जृंभितं सैन्ये यत् किल वस्तुपालकृतिना धर्म्मस्य संवर्धितं ॥ १ ॥यं विधु
वंधवः सिद्धमर्थिनः शत्र-
॥ [वोतकं] - - - - - पश्यंति वर्ण्यतां किमयं मया ॥२॥ वैरं विभूतिभारत्योः प्रभुत्वप्राणिपा-
तयोः । तेजस्विताप्रशमयोः शमितं येन मंत्रिणा ॥३॥ दीपः स्फूर्जति सज्जकज्जलमलः स्नेहं मुहुः सं-
हरन्निंदुर्मंडलवृत्तखंडनपरः प्रद्वेष्टि मित्रोदयं ॥ शूरः क्रूरकरः परस्य सहते तेजो न तेजस्विनस्तत्के-
न प्रतिमं व्र-
॥ - - - - - वस्तुपालाभिधं ॥ ४ ॥ आयाताः कति नैव यांति कति नो यास्यंति नो
वा कति स्थानस्थाननिवासिनो भवपथे पांथीभवंतो जनाः । अस्मिन् विस्मयनीयबुद्धिजलधिर्वैधुर्यस्य द-
स्यून्करे कुर्वन्पुण्यनिधिं धिनोति वसुधां श्रीवस्तुपालः परं ॥ ५ ॥ दध्रेऽस्य वीरधवलक्षितिपरस्य राज्य-
भारे धुरंधरधुरां
॥ - - - श्रीतेजपालसचिवे दधति स्वबंधभारोद्धृतावविधुरैकधुरीणभावं ॥ ६ ॥ इह तेजपालस-
चिवो विमलितविमलाचलेंद्रममृतभृतं । कृत्वानुपमसरोवरममरगणं प्रीणयांचक्रे ॥ ७ ॥ एते श्रीमल-
धारिश्रीनरचंद्रसूरीणां ॥ इह वालिगसुतसहजिगपुत्रानकतनुजवाजडतनूजः । अलि-

॥ [त्वदिमां कायस्थस्तं] भपुरीयभुवो जयतसिंहः ॥ ८ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रे-
ण ॥ वकुलस्वामिसुतेनोत्कीर्ण्णा पुरुषोत्तमेनेयं ॥ ९ ॥ श्रीनेमेस्त्रिजगादित्यादि ॥ १० ॥ महामात्य-
श्री वस्तुपालस्य प्रशस्तिरियं ॥ छ ॥ ६०२ ॥
॥ महामात्यश्रीवस्तुपालभार्या महं० श्रीसोखुकाया धर्मस्थानमिदं ॥ छ ॥

Translation.

[Some words wanting in the beginning.]

May that Jina, who is a moon to the milky ocean [in the shape] of the family of Yadûs, at whose lotus-like feet the prosperous and matchless Ujjayanta falls, and whose brightness is great and spreading [in all quarters], and who bears on his head the sovereignty of all the princes of the world, shining brilliantly by his blue parasol [protect us ?]. (1)

The description of the descent, deeds, &c., is the same as that given in the above inscription.

Oh mind, why are you idle in this age of *Kali?* Delusion, why don't you laugh ? Desire, why are you black-faced ? Tell us, oh collection of obstacles, why you are in a position to be rejoiced at ? Friend, what should we say ? Nothing fostered by us takes its proper effect, since a great advance has been made in religion and virtue amongst the people [lit., army] by this clever and prosperous Vastupâla. (1)

Whom all his kinsmen look upon as the moon incarnate, and the beggars regard him as [some words wanting]. Why should I extol him ?. (2)

By which minister the natural antipathy between speech and dumbness, between authority and submission, between tranquillity and haughtiness, has been completely destroyed. (3)

A light which accumulates the dirt (also sin) of collyrium, shines frequently sucking oil (also affection) ; the moon, engaged in cutting short her own disc, hates the rise of the sun. A brave man always given to cruelty cannot bear the brilliant power of another warrior. With whom should I compare the minister Vastupâla ? [some words wanting] (4).

Men, residents of various places, have come, are coming, and will come, like travellers walking the path of the *world ;* but on that way this Vastupâla, an ocean of talents uprooting robbers by one hand and accumulating a heap of merit, pleases alone the whole earth (5).

[Vastupâla] bore [on his shoulders] the most important part of the yoke [of ministership ?] in the kingdom of Vîradhavala, the protector of the earth [some words wanting] ; while the prosperous minister Tejapâla was an indefatigable companion in bearing the yoke held by his own brother [Vastupâla]. (6)

The minister Tejapâla, having made a lake, which was full of nectar-like water, and which excelled the lord of mountains in placidity, propitiated the whole assembly of immortals. (7)

Out of the learned men, the prosperous Laladhâri and the illustrious Narachandra, &c. [a word unintelligible], Jayantasinha'a Kâyastha surnamed Dhruva(?) resident of Stambhapura, and the son of Vâjada, who was the son of Âtaka, who was the son of Sahajiga, who was the son of Vâliga, wrote this panegyric. (8)

This [panegyric] was engraved by *Purushottama*, the son of Bakulasvâmi and the grandson of Somadeva, the best of artists [some words unintelligible].

This is the panegyric of the great minister Vastupâla.

This religious house is [built in honour of] Sokhuka, the respected and prosperous wife of the great minister Vastupâla.

No. 18.—Inscription on the Temple of Vastupala Tejapala—over the north entrance.

नमः श्रीनेमिनाथदेवाय ॥तीर्थेशाः प्रणतेंद्रसंहतिशिरःकोटीरकोटिस्फुटत्तेजोजालजलप्रवाहलहरिप्रक्षा-
लितांह्रिद्वयाः ॥ ते व : केवलमूर्त्तय : कवलितारिष्टां विशिष्टाममी तामष्टापदशैलमौलिमणयो वि श्रा-
णयंतु श्रियं ॥ १ ॥ स्वस्ति श्रीविक्रमसंवत् १२८८ वर्षे फागुण

॥ शुदि १० बुधे श्रीमदणहिलपुरवास्तव्यप्राग्वाटान्वयप्रसूत ठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगजठ०
श्रीसोमतनुजठ० श्रीआशाराजनंदनस्यठ० श्रीकुमारदेवीकुक्षिसंभूतस्य ठ० श्रीलुणिगमहं० श्रीमाल-
देवयोरनुजस्य महं श्रीतेजःपालाग्रजन्मनो महामात्य श्रीवस्तुपालस्यात्मजे

॥ महं० श्रीललितादेवीकुक्षिसरोवरराजहंसायमाने महं श्रीजयतसिंहे सं ७९ वर्षपूर्वं स्तंभतीर्थवेलाकूलमुद्राव्या-
पारं व्यापृण्वति साति सं ७७वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूत श्रीमद्देवा-
धिदेवप्रसादासादितसंघाधिपत्येन चौलुक्यकुलनभस्तलप्रकाशनैक-

॥ मार्त्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसुतमहाराज श्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्वेश्वर्येण श्रीशा-
रदाप्रतिपन्नापत्येन महामात्य श्रीवस्तुपालेन तथा अनुजेन सं ७६ वर्षपूर्वं गूर्ज्जरमंडले धवलक्ककप्रमुख
नगरेषु मुद्राव्यापारान् व्यापृण्वता महं० श्रीतेजःपालेन च श्री-

॥ शत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु श्रीमदणहिलपुरभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्ककप्रमुखन-
गरेषु तथा अन्यसमस्तस्थानेष्वपि कोटिशो धर्म्मस्थानानि प्रभूतजीर्णोद्धाराश्च कारिताः ॥ तथा
सचिवेश्वर श्रीवस्तुपालेन इह स्वयंनिर्मापित श्रीशत्रुंजयमहातीर्थाव-

॥ तार श्रीमदादितीर्थंकर श्रीऋषभदेवस्तंभनकपुरावतार श्रीपार्श्वनाथदेवसत्यपुरावतार श्रीमहावीरदेवप्रशस्ति-
सहितकश्मीरावतार श्रीसरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोकनाशाम्बप्रद्युम्नशिखरेषु
श्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढाने-

॥ जपितामह ठ० श्रीसोमस्वपितृ ठ० श्रीआशाराजमूर्त्तिद्वितयतोरणत्रय श्रीनेमिनाथदेव आत्मीयपूर्वजाग्र-
जानुजपुत्रादिमूर्त्तिसमन्वितमुखोद्घाटनकस्तंभ श्रीसम्मेतावतारमहातीर्थप्रभृति अनेककीर्त्तनपरंपरा-
विराजिते श्रीनेमिनाथदेवाधिदेवविभूपित श्रीमदुज्जयंतमहातीर्थे आ-

|| तमनस्तथा स्वभार्यायाः प्राग्वाटज्ञातीय ठ० कान्हडपुत्र्याः ठ० राणुकुक्षिसंभूताया महं श्रीसोखुकायाः
पुण्याभिवृद्धये श्रीनागेंद्रगच्छे भट्टारकश्रीमहेंद्रसूरिसंताने शिष्यश्रीशांतिसूरिशिष्यश्रीआणंदसूरिश्री-
अमरसूरिपदे भट्टारकश्रीहरिभद्रसूरिपट्टालंकरणश्रीविजयसेनसूरिप्रतिष्ठि-

|| तश्रीमदादिजिनराजश्रीऋषभदेवप्रमुखचतुर्विंशतितीर्थंकरालंकृतोऽयमभिनवः समंडपः श्रीअष्टापदमहाती-
र्थावतारप्रधानप्रासादः कारितः ॥ छ ॥ स्वस्ति श्रीवलये नमोस्तु नितरां कर्ण्णाय दाने ययोरस्पष्टेपि
दृशां यशः कियदिदं वंद्यास्तदेताः प्रजाः । दृष्टे संप्रति वस्तुपालसचिवत्यागे कारि-

|| ष्यंति ताः कीर्त्ति कांचन या पुनः स्फुटमियं विश्वेपि नो मास्यति ॥ १ ॥ कोटीरैः कटकांगुलीयतिलकैः
केयूरहारादिभिः कौशेयैश्च विभूष्यमाणवपुषो यत्पाणिविश्राणितैः । विद्वांसो गृहमागताः प्रणयिनीर-
प्रत्यभिज्ञाभृतस्तैस्तैः स्वं शपथैः कथंकथमिव प्रत्याययांचक्रिरे ॥ २ ॥ न्यासं व्यातनुतां विरोचनसुतः

|| त्यागं कवित्वश्रियं भासव्यासपुरःसराः पृथुरघुप्रायाश्च वीरव्रतं । प्रज्ञां नाकिपताकिनीगुरुरपि श्रीवस्तुपालध्रुवं
जानीमो न विवेकमेकमकृतोत्सेकं तु कौतस्कुतं ॥ ३ ॥ वास्तवं वस्तुपालस्य वेत्ति कश्चरिताद्भुतं । यस्य
दानमविश्रांतमर्थिष्वपि रिपुष्वपि ॥ ४ ॥ स्तोतव्यः खलु वस्तुपालसचिवः कैर्नाम [वाडवैर्भवैर्यस्य]

|| त्यागविधिर्विधूय विविधां दारिद्र्यमुद्रां हठात् ॥ विश्वेऽस्मिन्नखिलेप्यसूत्रयदसावर्थीति दातेति च द्वौ शब्दा-
वभिधेयवस्तुविरहव्याहन्यमानास्थिती ॥ ५ ॥ आद्येनाप्यपवर्ज्जनेन जनितार्थित्वप्रमाथान्पुनः स्तोकं
दत्तमिति क्रमांतरगतानाह्वाययन्नर्थिनः । पूर्वस्माद्गणसंख्ययापि गुणितं य [स्तेष्वनार्त्तिषु द्रव्यं]

|| दातुमुदस्तहस्तकमलस्थौ चिरं दुस्थितः ॥ ६ ॥ विश्वेस्मिन् किल पंकपंकिलतले प्रस्थानवीर्थी विनासीद-
न्नेष पदेपदे न पुरतो गंतेति संचितयन् ॥ धर्म्मस्थानशतच्छलेन विदधे धर्मस्य वर्षीयसः संचाराय
शिलाकलापपदवीं श्रीवस्तुपालः स्फुटं ॥ ७ ॥ अंभोजेषु मरालमंडलरुचो डिंडीरपिंडत्विषः
[कासारे]

|| षु पयोधिरोधसि लुठन्निर्मिक्तमुक्ताश्रियः । ज्योत्स्नाभाः कुमुदाकरेषु सदनोद्यानेषु पुष्पोल्वणाः स्फूर्त्तिं-
कामिव वस्तुपालकृतिनः कुर्वंति नो कीर्त्तयः॥ ८ ॥ देव स्वर्न्नाथ कष्टं नु क इव भवान्नंदनोद्यानपाल
खेदस्तत्कोद्य केनाप्यहह हतहतः काननात्कल्पवृक्षा हुंमावादीस्तदेतत्किमीप-

|| करुणया मानवानां मयैव प्रीत्यादिष्टोयमुर्व्यांस्तिलकयति तलं वस्तुपालछलेन ॥ ९ ॥ श्रीमंत्री - -
श्वरवस्तुपालयशसामुच्चावचैर्वीचिभिः सर्वस्मिन्नपि लंभिते धवलतां कल्लोलिनीमंडले ॥ गंगेयमिति
प्रतीतिविकलास्ताम्यंति कामं भुवि भ्राम्यंतस्त - - - मंदितमुदो मंदाकिनीयात्रिकाः ॥ १० व ॥

|| स्कं निर्वासनाज्ञानपथगतं यस्य दारिद्र्यदस्यौर्दृष्टिः पीयूषवृष्टिः प्रणयिषु परितः पेतुषी सप्रसादं । प्रेमा-
लापस्तु कोपि स्फुरदसमपरब्रह्मसंवादवेदी नेदीयान्वस्तुपालः स खलु यदि तदा को न भाग्यैकभूतिः
॥ ११ ॥ साक्षाद् ब्रह्मपरं [धराजनमिव श्रेयोविवर्त्तैसततांतेजःपालइतिप्रसिद्धमहितातततुस्थान्]

|| जन्मा जयी ॥ यो धत्ते न दशां कदापि कलितावद्यामविद्यामयीं यत्रोपास्य परिस्पृशंति कृतिमः सद्यः
परां निर्वृतिं

॥ १२ ॥ आकृष्टिः कमलाकुलस्य कुदशारंभस्य संस्तंभनं वश्यत्वं जगदाशयस्य यशसामाशांतनिर्वासनं ॥
मोहः शत्रुपराक्रमस्य मृतिरप्यन्यायदस्योरिति स्वैर [पद्रिवकर्मतिर्भितमयामंत्रास्य]

|| मंत्रीशितुः ॥१३ ॥ एते मलधारिश्रीनरेंद्रसूरीणां ॥ स्तंभतीर्थेत्र कायस्थवंशे वाजडनंदनः । प्रशस्तिमेताम
लिखज्जैत्रसिंहध्रुवः सुधीः ॥ १ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रेण । वकुलस्वामिसुतेनोत्की-
र्ण्णा पुरुषोत्तमेनेयं २ ॥ श्रीवस्तुपालप्रभोः प्रशस्ति [रियविष्पन्ना ॥ मंगलमहाश्रीरः ॥ छ ॥]

No. 18.—VASTUPALA TEJAPALAS TEMPLE—OVER THE NORTH ENTRANCE.

Salutation to the god Neminâtha. May the Buddhistic doctors, whose feet are washed with the waves of the flowing water in the shape of a mass of lustre bursting out of the edges of the crowns [resting] on the heads of Indrâ and other gods bending down for salutation; and may, oh Ashtâpada mountain, the jewels on your top, which are, as it were, your own images, and which suck up all sorts of evils, increase prosperity (?). (1)

The description of the descent, &c., is the same as that given in the above inscription.

A bow to the prosperous Bali and Karna, the fame of whose charity is so very great, even though it was not seen by the people with their own eyes. What an inestimable fame will these worthy people spread in the case of the great minister Vastupâla when they now witness his charity with their own eyes! This fame of his cannot at present be contained in this world. (1)

The learned who came to his house, and had their bodies adorned with crowns, bracelets, best rings (?), wristlets, and necklaces given with his own hands, were with great difficulty allowed to return home (?) [such was his hospitality]. [While returning] they were not recognized by their friends on the different roads [a word unintelligible]. (2)

Let the son of the sun (Karna) be known for his charity [a word unintelligible]; let Bhâsa, Vyâsa, and others show to advantage the beauty of poetry; let Prithu and Raghu and others be known for their vow as warriors; let Brihaspati the preceptor of all the hosts in heaven, possess excellent knowledge; still we cannot plainly discern in what [of all of these] the prosperous Vastupâla did not show his proficiency (?) (3)

Who can, in reality, know the wonderful life of Vastupâla, whose charity was extended to all beggars, even to his enemies. (4)

By what beautiful expressions of language can the great minister Vastupâl be praised? He, whose charity having destroyed the various forms of poverty joined together in this world, as if in one string, the two words *Artha* (wealth) and *Atidâna* (अतिदान great charity), the usual position of which is not confined to one place on account of the separation of those things which they signify. (5)

He called back even those beggars who, though their requests had been fulfilled at first by his charity, came back one by one complaining that sufficient money was not given them; was not uneasy at heart, but had his lotus-like hand raised up in order to give them, thus returned (?), an amount of money got by multiplying the first sum any number of times (?). (6)

Thinking that piety (religion) walks without a way on this earth, which is rendered muddy by the mud-like sin, and that, consequently, it makes no progress in its journey at every step, this Vastupâla prepared, in the shape of hundreds of religious houses, a paved foot-path for the piety of old to walk through. (7)

The glories of the fame of the clever minister Vastupâla manifest themselves to us everywhere in a way beyond expression (?)—amongst lotuses like the colour of a number of swans, in lakes like the whiteness of a mass of foam, on the shore of the ocean like transparent pearls wallowing out, amongst a collection of Kumuda lotuses like the moonlight, and in house-gardens like the colour of flowers. (8)

Oh God, the lord of heavens, how do you look after the Nandana gardens ? (Indrâ's gardens). What uneasiness have you to-day ? What, some one has taken away the *kalpa* plant from your forest. Do not speak anything about that. Ordered by myself [chief god] to go down to the earth out of compassion for men, that kalpa plant shines prominently there in the shape of Vastupâla. (9)

All the rivers on this earth having been rendered white by the swelling waves of the fame of the prosperous and great minister Vastupâla, the pilgrims of the heavenly Ganges, overpowered with the belief that these are nothing but the heavenly Ganges, wander throughout the world suffering pain and lessening their joy through the emaciation of their own bodies. (10)

What person will not be prosperous and blessed if Vastupâla be near him ? He whose face, if it comes under the range of the sight of the robber (?) Poverty is a command for banishment (?) [not properly understood]; whose sight fell calmly on his friends like a shower of nectar ; whose conversation was expressive of affection; and who was skilful in holding discussions on the great and incomparable *Brahma* (the essence of the universe). (11)

There is his illustrious younger brother Tejaspâla whose greatness is well known, who is the great *Brahma* in its bodily form come down to the earth ; who is never in a state which is produced either by knowledge or ignorance (?) [not well understood], but those who serve him sincerely at once attain to highest felicity. (12)

The ways of policy of this lord of ministers are such as produce awe (?) on account of the following actions. [Some words unintelligible]—relieving one who is pressed by the goddess of wealth; putting a stop to any bad condition in life; subjection of the whole world; sending of his fame to the ends of all quarters ; putting down the valour of his enemies and the slaughter of the great robber Injustice. (13)

Out of the learned men, Maladhâri [a word unintelligible] and Narendrasûir

&c., the talented Jayantsinha, the son of Vájada in the Kâyastha family residing in Stambha-Tirtha, wrote this panegyric. (1)

This was engraved by Purushottama, the son of Bakulasvâmi, and the grand-son of .*omadevá*, the best of artists [some words unintelligible].

This panegyric of the prosperous Vastupâla has been completed. May it end in good!

No. 20.—Vastupala Tejapala's Temple—north side.

A bow to the Omniscient! [The first stanza is wholly wanting].

The description of the descent deeds, &c. is the same as that given in the Inscription 16, sent in, from "In the year 1288 to Prágvâta"

How can that Vastupâla, who bears on his shoulders the yoke of the religion of the illustrious lord of Jinâs, be not an object of praise; he who appears to be a moving junction with the flowing stream in the shape of Sâradâ [the goddess of speech], good deeds, fame, politics, &c. (?) (1)

Although possessed of the following seven things, viz. lordly power, prowess, learning, worldly wisdom, wealth, giving [inclination to give], and thoughtfulness, he was never influenced by any bad passion. [Here is a pun on the word *Vikára* विकार ?] (2)

May the son of Vastupâla be always [some words unintelligible]. These two [the son and the father] who are devoted to religion and its external rites are indescribable in their actions (?) (3)

The poem of any man whatever cannot but give pleasure to his heart. We only see this fair conduct of Vastupâla in its true form (?) (4)

His fort, which is like heavenly mountain, was occupied by trees resembling the kalpa plants [of heaven]. It did not stand within the range of sight, but that *Chintâmani-like* fort was hidden under the waters of the ocean. How can that Vastupâla, who stands the foremost of all in charity, be not meritorious and sanctified in this period? [A line wanting.] (5)

How can this great minister Vastupâla, bearing on his shoulders the great yoke of religion, be not an object of immense praise! Tejapâla again, who is white by his [a word unintelligible], and whose mind is given up to the performance of religious rites, bears the same burden as a companion of Vastupâla (?) (6)

While this prosperous Vastupâla, who is like a cloud of nectar, lives here for the protection of the world, the earth brings forth showers by means of new clouds day and night [the latter half is unintelligible]. (7)

The goddess of wealth is volatile on account of her being accustomed to

constant rolling by means of the churning mountain [Mandâra]; the love of the fawn-eyed ones is inconstant simply through the twisting of their bee-like eyebrows [a word or two unintelligible]. This life again is unpleasant on account of its unsteadiness consequent on its great attachment to the breathing wind; but religion alone is fixed and permanent, I think, by means of this Vastupâla. (8)

Who can describe the true life of Tejapâla and Vishnu? He, the best-necked one, lived here to give protection to the three worlds. (9)

There was the lawful wife of Vastupâla, named Lalitâ Devî. She bore him a son named Jayantasinha who was possessed of all good qualities. (10)

[This stanza is unconnected and unintelligible.]

Out of the learned men, Maladhâri and the illustrious *Sarachandra*, &c., the talented Jaitrasinha, born in the family of Kâyasthâs,* and the son of Vâjada, wrote this panegyric. (1)

This [panegyric] was engraved with great efforts by the talented and leading (?) Kumârsinha, the son of Vâhada. (2)

May this panegyric of the family of the prosperous Vastupâla remain safe for ever through the grace of Ambâ and the great Nemi, the lord of the three worlds! May good attend!

No. 21.—Vastupala Tejapala's Temple—south door.

A bow to the prosperous and omniscient God? May the Jinâs [Tîrthapâs] who have got together (?) the jewels in the crowns on the heads of mountains whose fame shines everywhere through the destruction of the pride of the smiling god of love, whose wealth is as great as the ramparts of the *S'ivapura,* and who possess the ocean of shining jewels in the shape of *Sanvit,* &c. (Brahma?) living with eternity be the cause of your welfare every moment. (1)

The description of the descent, &c., is the same as given above.

In the town of Stambha-Tîrtha the ocean was dried up by the enemies [of Vastupâla] enraged with anger, by means of the dust of the earth, which was trampled down by the horses in their armies, but the same ocean was filled up by them with a number of rivers in the shape of sweat-waters, when their bodies were heated by the rays of the scorching sun in the shape of the prosperous Vastupâla. (2)

How can that Vastupâla who bore on his shoulders with ease the great burden of the chariot [in the shape] of the kingdom with his equally clever

* In Stambha-Tirtha.

brother as his companion, the burden which was formerly held up by the warlike king Virdhavala during his [Vastupâla's] pilgrimages in all quarters, be not worthy of praise ? The son of As'varaga, indeed, was ill-behaved. (3)

His brother, whose name was *Lavanyânga*, and whose face was like the light of the moon fully shining at the end of the night, was literally true in his name on account of his great mass of brilliancy. I think he must have been the god of love in his bodily form, taken away by the heavenly damsels just when he was about to fall a victim to the great anger of S'iva. (4)

His other brother was the prosperous Malladeva, who was devoted to the foot which possessed the power of giving a happy state [in the next world], who rose to pre-eminence on account of his being the cause of great sacrifices, and who, playing away his time with his pure mind and living somewhere, appeared in this muddy [sinful] world like a royal swan whose wings are pure, who, being the conveyance of the Creator, enjoys a high position, and who plays away his time in the lake *Manâsa.* (5)

The prosperous Vastupâla, who is clever and attractive by his knowledge, and whose talents are rare, is the youngest brother of the above one [some words unintelligible]; he who was like a bee in the interior of the lotus of his knowledge, who bore resemblance to the deer on his moon of fame, and who was like *S'auri* in the milky ocean of his greatness (?). (6)

The moon, a drop of water, the celestial river [the Ganges] a mass of foam, the lord of light [the sun], a piece of coral, the lord marked with the sign *S'rivatsa* [Vishnu], Kailâsa the elephant of the gods, the god S'iva, the Himalayas, a collection of pearls, and soft sands in the milky ocean, are all these [the manifestations of] his fame. (7)

Tejapâla, who enjoys the greatness of Lakshmî by tasting the sweets of her big breasts which are placed on the palms of his hands, and who fills the southern direction with floods of wealth, prospers [the latter half of this stanza is unintelligible]. (8)

There was once on this world *Punyasinha* who was known by his fame, and who was the sacred son of Malladeva. Here shines Jaitrasinha, the son of prosperous Vastupâla. Here again prospers Lavanyasinha, the son of Tejapâla. Religion (Dharma), though it had one foot only in this age of Kali [to stand upon] became four-footed on account of these three. (9)

Out of the learned men, the prosperous *Nagendragchhebhattâraka*, the worthy *Uttrishabha*, &c., the talented Jaitrasinha, surnamed Dhruva, the son of Vâjada born in the family of Kâyasthas in Stambha-Tîrtha, wrote this panegyric. (1)

This was engraved with great efforts by the talented and leading (?) Kumârsinha, the son of Vâhada. (2)

May this panegyric of the family of Vastupâla remain safe for ever through the grace of Ambâ, and of the great Nemi, the lord of the three worlds. (3)

Here has been accomplished the panegyric of the lord Vastupâla. May good attend!

This is the same as that given in the above inscription. May the illustrious Vastupâla be prosperous, long-lived, and a residence of all auspiciousness; he who excelled the ministers of Indrâ in politics, and who sufficiently adorned this earth with palaces touching the skies, with lakes as deep as the bottom of the lower regions, with white-washed and white-canopied houses, and with dark pleasure groves. (1)

Oh Vastupâla, having heard of the course of your life, which was told to you by *Bali*, from Nârada, a pilgrim in the three worlds, I am quite pleased with you. May you rejoice long! Pressed by requests, you show no anger towards beggars; you do not give too little, nor do you think very highly of your own praises [by others]. What more should be said than that you are not infatuated by the intoxicating influence of riches. (2)

We think the lord of gods has come down to the earth under the name of *S'ri Vîra* (this warrior) to tear off the forces of his enemies. For here lives [Indrâ] a being of heavenly race under the name of Vastupâla, while near him is the preceptor of gods [Brihaspati] under the name of Tejapâla. (3).

Oh minister of *Chalukya* kings, there is nowhere a person who is equal to you in generosity, bravery, and sweet-talking. My mind is distracted in measuring [lit., knowing] your fame, for it has gone to every house, every town, and every direction in the world. (4)

Those three ages, a creation made for the *good*, have gone somewhere. Alas! now has come the age of Kali in which the good suffer; a man of good character is scarce found, and in which the wicked prosper.

Therefore, oh Vastupâla, an opportunity has been given to you by S'iva, who is desirous of dispelling the distresses of all the people in the world. Do whatever your honour likes to do [to secure that end]. (5)

Oh Vastupâla, who, having trodden this earth (?), have not gone to the dreary [lit., forest-like] mansion of *Yama* (?) [the god of the lower world]. But you alone are easy at heart in entering it; while the other people, pressed with hunger, run in all quarters. (6)

Oh *King Boar*, cause your grand-son to hold up the earth, and the sun to shine every day. Oh cloud pour down in time; oh Vastupâla protect [this earth] by your charity, since this burden has been placed upon you by the Creator. (7)

Oh prosperous Vastupâla, the eight forms of S'iva are evidently manifest in you; for, by whom are you not called a soul of the world? This your fame, the

wind? Your mouth, a lotus? Your friendship, a firm thing? Your name, a very sweet thing? Your tranquillity, a destroyer of darkness (ignorance)? Your hand, a nectar-giver? And your body, a residence brilliancy? (8)

Though the Vedic learning do nowhere receive the proper respect; though nobody listens to the words in *Smriti*; though kings be very illiberal at their own palaces, and their own expenditure be very great, still no sort of anxiety enters my breast as long as there is Vastupâla. (9)

Oh prosperous Vastupâla, you never listen to the words of the wicked; you show no anger, and are not greedy after what you are not entitled to. Therefore, though dwelling on the surface of this globe, you look down upon *Kàli* [the spirit of wickedness]. (10)

Oh Vastupâla, how did the fame of you, who know all things, go to all the quarters of the world? (Also distract all.) Generally a child inherits the qualities of its parents. (11)

It can be called a little pride on the part of *Bali* and the wish-fulfilling plant; for the prosperous Vastupâla alone sprinkles this earth with the nectar of charity. (12)

Amongst the elephants in the shape of the servants of kings, the prosperous Vastupâla alone is well-behaved, for the intoxicating influence of the flow of his unlimited charity (also दान Dâna = rut-water) is not perceived anywhere. (13)

Amongst many elephants the gods obtained only one elephant in the shape of the moon out of the ocean. But, oh wise Vastupâla, single as you were, you were put in possession of many. (14)

First of all, this minister delighted his master by [bringing in] showers of wealth; then by horses; and now he, an abode of meritorious deeds, pleases him by maddened elephants (?). (15)

Oh prosperous Vastupâla, you really have sounded the bottomless depth of the ocean, for bringing all the elephants from it you have kept them before the door of your lord. (16)

Jayantasinha, surnamed (?) Dhruva, a resident of Stambhapura, the son of Vâjada, who was the son of Ânaka, who was the son of Sahajiga, who was the son of Vâliga, and a preceptor of Gurjares'vara and the Thâkura Somes'vara Devâ (?), wrote this panegyric [a word unintelligible]. (1)

This [panegyric] was engraved by Purushottam, the son of Bakulasvâmi, and the grand-son of Somadeva, the best of artists [some words unintelligible]. (2)

This panegyric of the prosperous and great minister Vastupâla is completed. May good attend! May this panegyric of the family of Vastupâla remain safe through the grace of Ambâ and the prosperous Nemi, the lord of the three worlds.

This religious house is in honour of the respectable and prosperous Sankhuka, the wife of the great minister Vastupâla. May it end in good!

No. 22.

In the year 1338 of Vikrama, in the month of Jyeshtha, bright fortnight, 8th day, Wednesday, 300 nechakâs (?) were made [a word unintelligible] in the splendid holy place Ujjayanta for the welfare of Mûnasirî, wife of the great Shthanasinha, son of Jisadhara, of the family of Prâgvaya, and residing in S'rayabânâ, and for the daily worship 3,050 [were given].

In the year 1335 of Vikrama, in the month of Vaisâkha, bright fortnight, 8th day, Thursday, one of the family of the prosperous Mâlâs.........for the daily worship of the god Neminâtha ....[did] in the holy place Ujjayanta.

No. 23.

In the year 1333 of Vikrama, in the month of Jyeshtha, dark fortnight, 14th day, Tuesday, 200 [coins] were given for the daily worship of the great god Neminâtha in the holy place Ujjayanta, by Haripâla, ... son of the S'reshthisapâla, and resident of Nehchâpurî at the advice of the great learned preceptor Jinaprabodha, to secure his own good and that of his mother .... Harilô. With these [coins] the god should be worshipped every day by 2,000 flowers.

[The last two lines broken, and consequently unintelligible.]

No. 24.

There flourished the prosperous and learned man Dhanes'vara. His pupil (?) Tisilabhadra [sported] on his lotus-like feet like a bee............His pupil (?) again, the prosperous Bhadrasûri, did on the splendid and awful mountain Raivataka in which there is the temple of Nemi with a splendid pavilion......... [the next two lines are unintelligible].

No. 25.

[The whole is unintelligible.]

A pupil falls at the lotus-like foot of his preceptor.

No. 26.

In the year 1215 of Vikrama in the month of Chaitra, bright fortnight, 8th day, Sunday, the Thâkura Sâvâdeva [the son of (?)], the learned (?) Thâkura Jasahada, completed out of regard for the Thâkura Sâlavâhana, shrines for all the gods (?) in the world [two words unintelligible here] in the holy place by name Jayanta. In the same year the Thâkura Rurabda constructed a serai called Vagajari about it, and built a small temple of the prosperous Ambika who presides over the actions of men......[some words unintelligible].

No. 27.

A bow to the Omniscient (?). In the year 1485 of Vikrama, in the month of Kârtika, bright fortnight, fifth day, Wednesday, Chandangahi, the wife of the Thâkura Shetasinha, born from the womb of Mohanâ Bai, the daughter of Bhîmâ, who was the wife of Bhîmâsinha [the son of (?)], the Thâkura Mâlâ [the son or daughter of], the Thâkura Bhîmasinha [the son of (?)], the Thâkura Mâpta, who was the son of.........Râ, who was the son of Vis'hâlâ, [the son or daughter of (?)], the Thâkura Kadruyadatada [the son or the daughter of (?)], the Thâkura Sûrâta, who was the son of the talented Thâkura Adâprayâ (?) born in the family of Dilîpa and of Sunamada Gotra, falls at the feet of Nemi-Nâtha [some words unintelligible here] at Ginâr. May it be well!

No. 28.

In the year 1692 of Vikrama [two words unintelligible] the five heroes, the prosperous Harshkîrti, Padakîrti, Bhuvanakîrti, the Brhmacharin Amarsibhâna, and Managi [some few words unintelligible] may their pilgrimage to Nemi in Jaiyanta bear fruit!

No. 29.

* Ratadeva * the great emperor Jayasinghadeva * by Vijayavâta * by what remedy * the best of the family of Yâdavâs *

The feet of Neminâtha * the great Tîrthankara * the Thakura Kîkacha, the Thakura Vâtâ.

No. 30.

In the year 1222 of Vikrama, the prosperous and powerful Âvâka, the son of the respected [Mî]rânigâ, belonging to the family of the Mâlâs, constructed the paved foot-path.

No. 31.

In the year 58 of Vikrama, in the month of Chaitra, dark fortnight, second day, Monday, the image of Pamanachanda, a pupil of Nemichanda [was set up (?)] in Dhârângaga (?).

No. 32.

In the year 1881 of Vikrama, in the year 1746 of S'aka, in the month of Vaisâ'kha, bright fortnight, 7th day, Monday, the illustrious Hansarâja made the entry of Gavashaibava (?) to the holy place Girnâra.

[The last line unintelligible.]

No. 33.

In the year 1683 of Vikrama in the month of Kârtika, dark fortnight, 6th day, Monday, the prosperous Singhaji Meghaji belonging to the family of the

prosperous Mâlâs [some words unintelligible] undertook the work of repairing the eastern side of the holy place at Girnâr.

No. 35.

In the year 1350 of Vikrama, in the month of Vais'âkha, bright fortnight, 5th day, Friday, Sâhuvasahajûmâ, son of Sahuvanaḍâ, of the family of Pallivâla.

[The rest is unconnected.]

No. 40.

Salutation to the prosperous preceptors. There was the prosperous Attalaga, resident of the splendid Munarâ Bandara, in the victorious reign of the prosperous Desalagi. In the year 1797 of Vikrama, in the month of Mârgasîrs'ha dark fortnight, 10th day, Monday, the sage Harashâjî went to the gods [a word unintelligible] [left this world].

The sage Karamsîji, pupil of the sage Harashâjî, pupil of the sage Râdhâji, pupil of the sage Jîvajî, the great preceptor, made this Pâdukâ.

In the year 1801 of Vikrama, in the month of Kârtika, bright fortnight, 15th day, Thursday, the Pâdukâ of the sage Harashâji 108 was set up.

Salutation to the good preceptors. May good attend!

No. 43.

In the year 1330 of Vikrama, in the month of Âshâdha, bright fortnight, Devâkalyâni, the victorious king of kings in Pâttaka [some words unintelligible].

No. 44.

In the year 1659 of Vikrama, in the month of Vais'akha, bright fortnight, 5th day, the fixing of the images, after repairing the decayed monastery was made (?) at the advice of the prosperous Khengâra, the king of kings and ruler of the countries of Kuchh, Vâgoda, Pânchâlâyanaka, and of the prosperous Pattalankara (?), the prosperous Bhâramalla, Tapâgachha, the great king of kings, the king......Bhattâraka (?), the learned and prosperous Vyayasma, his follower the prosperous and learned Vijayadeva [a word unintelligible], and of the prosperous Vidckaharshaganin (?) in the prosperous Bhadres'vara on a holy piece of ground......... [the last three lines are unintelligible].

No. 45.

In the year 1134 of Vikrama, in the month of Vais'âkha, bright fortnight, 15th day, Sunday, the lord of the Mâlâs in the village Bhadres'vara .... built a temple. [The last stanza may be thus translated; the remaining portion, being broken, is unintelligible] 'Many kings, like Sagara and others, have enjoyed the earth. Whoever has land, reaps the fruit of it. He who deprives another of his land given to him by himself or others, becomes a small insect in Naraka (Hell), and suffers there with all his kinsmen.'

No. 46.

There exists the truth of Ranachhodaji; may prosperity, success, good and auspiciousness attend! In the year 1815 of Vikrama, in the year 1680 of S'áka, in the month of Mâgha, bright fortnight, 5th day, Tuesday, a Bhâtya...... ...the son of Gopâ [some words unintelligible] built a kund [some words unintelligible] in Kuchh [a few words unintelligible] in the village Bhadres'vara.

No. 47.

In the year 1235 of Vikrama [two or three words unintelligible] the pillar of Sobhaki was made by Chatika with her own money.

No. 48.

The same as that of No. 47.

No. 49.

In the year 1223 of Vikrama, in the month of Vais'ákha, bright fortnight, 2nd day, Sunday, Jasachanda as well as.............................built [this column] in the village Bhadres'vara.

No. 50.

In the year 1339 of Vikrama, in the month of Mâgha, bright fortnight, 5th day, Monday [some one] died...........in catching the robbers on the pilgrimage ....

[Being broken, unintelligible].

No. 51.

In the year 1319 of Vikrama, in the month of Mâgha, dark fortnight,... [broken].........this was formed.

No. 52.

In the year 1214 of Vikrama

No. 53.

In the year 1134 of Vikrama, in the month of Mâgha, bright fortnight, 8th day..

No. 54.

In the year 1295 of Vikrama.

No. 55.

There is the truth of Ranachhodaji. In the year 1815 of Vikrama the kund was finished; in the month of Mâgha, bright fortnight, 5th day, the Gopa kund was built. [The last line unintelligible.]

No. 56.

In the auspicious year 1195 of Vikrama, in the month of Ashâdha, bright fortnight, 15th day, Sunday; on this day in the said year, month, and fortnight, while there lived the king Vyayarâja, whose prosperity, prowess, and strength were not checked by Tribhuvanamanda, lord of Madanahila and Pâttaka, and the most illustrioùs prince of princes, looking graceful in the midst of a row of kings; by Traîlokyamalla, lord of Avanti, conqueror of the emperor Varsharaka, and the ruler of the whole world; and by the prosperous Jâyasinghadeva, and while the ministers, the prosperous Dâranaka and S'rikarana, servants at his lotus-like feet were doing [अमात्त्रा विता unintelligible]. At this period here the prosperous Kumarpâla, the son of Prasappâla, built new temple of the prosperous Udalesvara, and Kumârapâlosvara, for the sake of getting children. [From मंडले......... गोष्टि० and from उदीजाखां ...... to the end, unintelligible.]

No. 57.

In the year 1346 of Vikrama, in the month of Ashâdha, bright fortnight, 7th day, Sunday [चावडा unintelligible] the Thakura Vanarama, the Thakura Kâtahulo, [broken]...the Thakura Bhaharava..................the Thakura Lharadava, the son of Kâdhavâla; his son, the Thakura Mahipâla, ... the Thakura Ketavaha [all broken in the middle.]

No. 58.

You represent the gaudy show of the twilight ornaments of the fiery lord of Chandî [Parvati], [the words पादन्यासभूवि unconnected]. May the sounds of bells, which cause all the quarters to tremble, protect you. (1)

Oh best of Lingarâjâs, everywhere there are lingâs made of stones, silver, gold and jewels [दशातनामृतं unintelligible]. (2) Salutation to you, oh divine Achales'vara [lit., the best of mountains]. [The epithets in this stanza are quite unconnected]. (3)

On the great mountain Abu, at the time when there was the victorious reign of Sarveswara, the great royal sage, exalter of his own family, destroyer of the pride of Cupid, skilled in pleasing [the people], a great devotee of S'iva, and a great warrior at the feet of Achales'wara; and while there was the victorious rule of Vejasinha, who was endowed with thousands of favours, to whom Brahma was manifest after great efforts, and who was a great devotee of S'iva in Chandrâvati decorated with the palaces of all kings; the young king Lenurâja, who was a light to the prosperous family of the Vapakâs, who was a wild fire to the trees of his enemies, a good preceptor to introduce the wives of his enemies into the initiatory rites of misery, a new kalpa plant in the age of Kali, and who was

devoted to the contemplation of S'iva, that Renurâja, Mokalagahilo, the son of Bapyâ, Sasyakhelâ (?), Lingâra, the brother of the Thakura Kenmora Suhara and S îkala, the son of Dentima, constructed a large gate (उत्तोरं); [पावधां गोहिलोवमोकल unintelligible]. The foundation ceremony was performed by the grace of S'ri Achales'wara in the year 1387 of Vikrama, in the month of Mâgha, 3rd day, Friday, in the lunar mansion S'atabhishâ, the moon being on the zodiac sign, the water-bearer. May good attend! [From बाइवइ to स्वस्ती unintelligible.]

No. 59.

May good attend! May the three-eyed god (S'iva), who bears on his head the crescent of the moon, whose throat is as black as the clouds on the day of the final destruction, and who, to root out the conception as to the difference [between S'iva and Vishnu] of men destitute of the mental eyes of knowledge, gave up his own half [form] and also that of the enemy of Mura [Vishnu], and who assumed instead a form in which both are combined, protect you.

The city of Avanti, a seat of rich men, purifying all by the good conduct of the Brahims, who follow the path enjoined by the S'ruti, delighting by the perfumes of young men rendered merry by love, and protecting this world by the canopy in the shape of the kings of the solar race (?) [a word unintelligible] prospers (?). In this city there flourished a devotee, the preceptor in the hermitage of Chandikâ, who acquired learning and penitential merit in the monastery named Nâitana, who was of patient mind, the glory of the family of *Chapala*, the follower of the path of Nirvâna [absolution], who possessed brilliancy, and who was always devoted to the worship of the lord of Chandî [Pârvatî] with a concentrated mind. (3)

There was a pupil of this sage named Vâkalarâs'i, a sage and a great devotee, who was a mine of thoughtfulness, learning, and humility, whose devotion for his preceptor was great, and who was not addicted to any vice. (4) Of him was born the sage Jyeshthajarâsi. From him again descended, one person intervening, the sage Yâges'vararâs'i, whose mind was tranquil, who was a great devotee, and whose soul was given up to the worship of the three-eyed god [S'iva]. (5)

Of him was born the prosperous sage Maunirâs'i, to whom both the worlds were as manifest as the lord of the day [sun], and who alone was skilful in destroying the darkness of anger. Then flourished his pupil, the glorious [lit., ever successful] Yâges'vari who was like Sulis'varî [Pârvatî, wife of S'iva] because of her calmness, forgiveness, and compassion, &c. (6) Of her was born the pupil Durvâsârâs'i, who was like the Durvâsas amongst sages by his austerities and brilliancy (7).

Of him was born Kedârarâs'i, whose fame was spread in all the quarters by his numerous deeds, and who was like the lord of the night [moon] or a collection of lotuses, and who was the best [lit., the spot on the forehead] of the sages belonging to the spotless family of Chapala. (8)

By him was repaired the decayed temple of Kotes'vara, respected [lit., preceptor] even by the lord of heavens, who out of faith prepared a large canopy in the whole of Kanakhala, and who constructed a big fort with very lofty walls which was, as it were, the huge chariot of the lord of the day in the heavens (?), and a noose to scare away the bird of the Kali age, viz., a fickle mind (?) (9), who also repaired the temple of the lord of men, which is the very image of his fresh fame, and who built in front of Kanakhala Nâtha two new and large temples of S'iva. (10)

Whose sister Mokshes'varî, peaceful in mind and devoted to the vow of celibacy, built here a very beautiful temple of S'iva. (11)

He [Kedârarâs'i] whose fame was in the performance of great sacrifices, already spread constructed a row of pillars made of transparent stones in the temple of S'iva in Kanakhala—pillars which were, as it were, the images of Yûpâs [sacrificial posts] in the mandap (?). (12) As long as the elephantlike mountain bears with ease Nandivarahana (?) on its back so long may his fame give delight to all. (13)

As long as a cow gives milk, as long as the earth yields corn of various kinds, as long as the tortoise under disguise holds on its back the earth, as long as here are the sun and the moon, as long as there is the poem of the first great poet [Vâlmiki], and as long as there live the words of Vyasa, may this panegyric composed by Lâkshmîdhara last. (14) In the year 1295 of Vikrama, in the month of Vaisâkha, bright fortnight, 15th day, Tuesday while the victorious and prosperous reign of the illustrious Bhimadeva, the king of kings, a great warrior, and the extirpator of the family of Chanlukyâs was going on; while the five families of the great master of the seal and minister, the respected Thâkura Bhû, and others were at enmity [with one another]; while the prosperous Dhârâvarsha, the lord of Chandrâvatî, who was to the minor chiefs what S'iva is to the gods and the possessor of the one royal chatra, was protecting this earth; and while the prosperous Prahlâdana, the best of all the princes, well versed in all the arts, and a supporting pillar to the six Dars'ânâs, was the heir apparent, this work of fame was accomplished by Kedararâs'i [some words unintelligible].

No. 60.

In the year 1875 of Vikrama, in the S'aka 1740, in the month of Mâgha, the best of all the months, 5th day, Saturday, the building work of the temple

of the great sage Vâsishtha was commenced. In the prosperous town of Sûrohî the temple of the great Vâsishtha was repaired at the orders of the great king Savakarji Gumansingji, the Gomatî kund was made, an inn was erected, the temple of the great Koles'vara was built on the right side in the southern direction, and that of Sutarbhujaji on the left side in the northern direction. Right opposite to this was built the square temple of Pâlaparmârari, and just over the Gomatî kund was founded the temple of Banda Narayana. Alms-giving to all was commenced, and a turret (?) was constructed; the whole expenditure amounted to Rs. 10,000. [The words गेहडो सटाओ unintelligible.] A golden crown weighing 67 tolâs and a golden stringlet weighing 19 tolâs were made. The armlets, a pearl earring studded with jewels, a pearl nose-ring studded with jewels, a nipnâri (?) necklace, nagâs 46 and a crown [नेाल्हो पनो १ भारी unintelligible] were also made. A pair of drums was mounted on an elephant. In the year 1874 of Vikrama, in the month of Vaisâkha, bright fortnight, 15th day, the fixing of the images and the accompanying ceremony were performed. [The last two and a half lines unintelligible.]

No. 61.

ममः सृष्टिकर्त्रेनामापांपतायनुभ्यं सर्वजीवन रू
पिाणवरूणायनमस्तुभ्यंनमः सुकृतसाक्षिण १
जयतिजगत्त्रयजननी कुंडिलिनीनामतः पराश
क्तिः । सुरनरवंदितचरणावापीरूपात्मनासततां २
नमामिविश्वकर्माणंसकलाभीष्टदायकं । कृपातो
यस्यसार्नस्फः॰॰कर्तुंकर्मक्षमानराः ३ स्वातिश्री
गुर्जरधरित्र्यां श्रीमदहिम्मदावादनगारपापुसा
ॐ श्री श्री श्री महमूदविजयराज्यराब्रांऽतः। पुरद्वारिस
र्वाधिकारिणीबाई श्रीहरीनाम्नी श्रीनगरादीशान
दिगाश्रितहरिरपुरमध्येचतुर्दिगायतानकनृषा ।
कुलमनुष्यपशुपक्षिवृक्षादिचतुरशीतिलक्षजी
ावापभोगायपरामश्वर प्रीत्यार्थसंवत १५५६ वार्षशा
ाक १४२१ प्रवर्त्तमानाापाषशुदि १३ ासाामवापींकार
यामास ॥ यस्यामगाधामतमानीयराशिमवलो
क्यक्षीाराादाकार्णवसमकाराादिवसाास्वदजांड
ाजाद्भिजजरायुजपोषणार्थमांचंद्रार्कैस्थिराभू
यात् ॥ तत्रव्ययीकृतद्रव्यसंख्या. ३२९००० सर्व
महमूदमहीपालमंत्रिमुख्याप्रतापिनीधर्म्मार्थिनीहरीरा
ख्यावापीमियमचीकरत् ॥ चतुष्पाथ्यचरन्दारूचतुर्दिगज

न संक्षुल्ळआचंद्रार्कमियंवापी मधुरापीयतांजाने : । २
दुर्ध्याणिपुण्यानीरामानशतशश्चजनाशयान् । पाद
पादश्चसंत्राणिधनिन : संतिाशाभना : । ३ महाधनव्य
यंकृत्वाविश्वोपकृतिाहतावाबाईश्रीहरीरनाम्नीवा
पीमियमाचीकरत् ॥ ४ वापीनिर्माणऽधिकारीपरामेश्वराज्ञ
पाल्कमल्किश्री बिहामद । तथागजधरावइयसूत्रवीरात
थाज्ञाकरसू० ादवाश्रीगिरणामहंसायाआतथामहंवीरा

Translation.

Salutation to the author of the whole creation ; to you, O lord of waters ; to you, O Varuna, whose form is made up of everything living; and to him who is a witness to good actions. (1)

A great power by name Kundalinî, a mother to the three worlds, whose feet are adored by gods, and men prospers for ever as a well. (2)

I salute Vis'vakarmâ, the giver of all good things, by whose grace all men are enabled to undertake actions. (3)

In the prosperous district of Gujarat, in the town of Ahmadabad [*a word unintelligible*], during the victorious reign of the illustrious Mahmûd, a female official named Harîra, possessing full authority at the door of the king's private apartments, constructed in the town of Harîra, on the north-east of the town of Srinagara, a WELL, for the propitiation of the great God and for the enjoyment of the 84 lakhs of created beings, men, beasts, birds, trees and others, coming from the four quarters, pressed with thirst, in the year 1556 of Vikrama and in 1421 of S'aka, in the month of Pausha, bright fortnight, 13th day, Monday.

May that WELL, appearing in form like the milky ocean at the sight of the bottomless waters in it, last as long as the sun and moon for the protection of the sweat-born, the oviparous, the viviparous, and all kinds of vegetable plants.

The money expended here amounts to 3,29,000. The heroic and religious Harîra, the principal minister of the king Mahmûd, constructed herself this well.

May the honey (*water*) of this well be drunk by the people as long as the sun and moon endure where the four roads meet by men coming from the four quarters [*a word or two unintelligible*]. (2)

In every place there are good and wealthy men. [The rest unintelligible.] (3)

Having spent a great amount of wealth, the prosperous Harîra constructed this well for the sake of benefiting the world. (4)

The following persons were entrusted with the building of this well, viz. Malika Bihâmada, the obedient servant of the great king; *Vîra*, a Vais'ya, and

superintendent of elephants [*a word unintelligible*]; the commending Devâ, the prosperous Girna, the great Sâyâa, and the great Vîra (?)

No. 62.

In the year 133 of Vikrama, in the year 68 (?) in Uttarâyan, in the summer season, in the month of Vais'âkha, bright fortnight, 10th day, Friday, in the lunar mansion Uttarâ, in the Yaga Harshṇa, in the Taitira (?) Karana, the prosperous Vâdhavâ Deva, the son of the great and illustrious king Vanarâja [मोघतघेघांघ a word unintelligible] together with the prosperous Haridâsa Vûgharâna, and a Thâkura, the son of Bhosh Bâî Is'âni [some words विश्रुतठायकड unintelligible] in the family of Nîhavasa.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.